AUGUST
1938

UNITY

PURIFYING MIND AND BODY
by Charles Fillmore

GARLANDS FOR ASHES
by Lisbeth Hibarger

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM
AUGUST 20 to SEPTEMBER 19

Healing

I am perfect harmonious life, substance, and intelligence, at peace in mind and in body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I am working in harmony with God, and all of my affairs are adjusted in divine order and prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Purifying Mind and Body

BY CHARLES FILLMORE

THE PHILISTINES were opposed to Spirit and everything of a sacred character. They were always at enmity with the Israelites. They worshiped strange gods in the form of animals and resorted to all kinds of sorcery and soothsaying.

The Israelites were being led by the spiritual law, Moses, out of the bondage of materiality, Egypt, toward the kingdom of heaven, the Promised Land. They avoided the land of the Philistines, although it was near. The Philistines represent those who force themselves into the kingdom without repentance or forgiveness. These are always at war with the Israelites, who represent those who are nonresistant, forgiving, and peace loving. The Philistines think they can gain harmony and other good things of life by forcibly taking from their neighbors whatever they want.

The contest between David and Goliath, the mighty Philistine, illustrates how we may overcome by well directed thought the apparent ferocity and strength of the mind of sense.

Red-cheeked little David represents the fearless Spirit that projects the word or stone of Truth that strikes the forehead or intellectual center and lays it low. The daily bragging and the intimidation of the Israelites practiced by this physical giant illustrates how men are often beaten down by some formidable physical appearance.

Material reforms and healing methods are so extensive that often the effort the Christian worker uses

to make his demonstrations awes him by its littleness.

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshipers."

The simplicity of the man of Spirit and his application of the divine law of healing is illustrated in Elisha's healing of Naaman, the Syrian leper.

He was sent to the prophet Elisha with a great retinue of servants and many animals loaded with rich presents for the prophet, and he expected a royal display on his arrival. The cavalcade stopped before the hut of the man of God, and his servant came out and simply told the great captain of the hosts of Syria that he would be healed if he would bathe seven times in the little river Jordan.

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."

Then his servants said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much more rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped *himself* seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." This healing of Naaman the leper is characteristic of all the healing methods of those who work in the name and power of the Spirit.

It was the route of the Red Sea, meaning the "sea of life," that the Children of Israel took to go to the Promised Land. Those who take this route cultivate the peace and love of God. They seek the quiet serenity and power of the Holy Spirit. Instead of worldly display they seek the "still small voice." Their healing methods are so simple that the doctors, with their mountains of healing machinery, will not believe that anything is being done to help the suffering patient.

Naaman expected Elisha to make a great display before him of his healing ability, because he was a "mighty man of valor" in his own country, captain of the hosts of Syria. He thought that Elisha owed it to him to come out and meet him, and stand, and call on the name of Jehovah his God, and wave his hand over the place and recover the leprosy. But Elisha did nothing of the kind. He quietly prayed in his house and sent word to Naaman to make the sevenfold denial of the lack of life manifestation in the seven body avenues of expression.

Every Christian metaphysician knows that the river Jordan represents the river of life that constantly flows as a current of energy through both the sympathetic and motor nerves. Every healing demonstration depends on the mind's making a right contact with this subconscious stream, "bright as crystal, proceeding out of the throne of God."

A declaration of more abundant Spirit life, healing, cleansing, and purifying the whole man, will swell and intensify this mighty stream and cause it to sweep away the dross and stagnation that have clogged the system and caused it to be lifeless, that is, leprous.

Plato said that God geometrizes; that is, the universe and all its activities are mathematically propor-

tioned. Seven is the governing number on the physical plane. Seven colors, seven notes of music, seven and its multiple are found everywhere in the physical make-up of matter.

Religious symbols are rich in the number seven. Solomon's Temple, symbol of man's body, had a seven-branched candlestick, representing the seven centers in the body through which divine intelligence is expressed, seeing, hearing, tasting, smelling, feeling, instinct, and thought interchange.

The solar plexus is the organ of instinct and the brain the organ of thought interchange, also called telepathy. The seven brain and nerve centers have been clogged by wrong combinations of thought, called sins, until the whole body circulation is impaired and the flesh becomes a corrupt, decaying mass.

Here is where the mind of the Spirit, represented by Elisha, who is a type of Jesus Christ, joins with the mind of the individual Naaman, in a sevenfold cleansing and renewal of the whole man.

The first cleansing is of the idea in mind that lies back of the eye, which is the discerning capacity of mind. As Jesus cleansed His disciples with His spiritual word so we have power to cleanse our faculties with words spoken in His name. In John 15:3 He said, "Already ye are clean because of the word which I have spoken unto you." The first cleansing then is of the eyes.

My eyes are no longer darkened by thoughts of deception, concealment, or lust. The cleansing life and light of Spirit makes pure and clean these eyes, and through the all-seeing Mind I have spiritual vision.

The ear represents the receptive capacity of the mind. My ears are no longer stopped by the sensitiveness and willfullness of the little self. I am no longer

bound by personality. I now bathe in the great ocean of life, and I am free in boundless Spirit. I hear the voice of Truth only and rejoice.

The nose represents the intuitive capacity of the mind. A fine sense of smell denotes quick discernment.

The cleansing Spirit life frees my mind of all thoughts of fear, timidity, and incapacity. I am bold, free, courageous Spirit, and I can do all things through Christ.

The tongue (taste) represents the judging capacity of the mind. Sense appetite no longer clogs the clearness of my spiritual judgment. The cleansing life of Spirit quickens and cleanses my taste, and I eat and drink only what my body requires under divine law.

Feeling represents the loving capacity of the mind.

I am no longer in bondage to the thought that sensation is in matter. The cleansing life of Spirit dissolves all fleshly lust for sense pleasure. I am Spirit, and I desire only the clean, pure currents of life to flow through every part of my body so that all may be made clean.

Intuition and instinct represent the direct knowing capacity of mind.

The cleansing life of Spirit purifies my heart, and I trust the "still small voice" within my soul.

Telepathy, thought transference, is the capacity of man to direct and control his thoughts.

The cleansing life of Spirit clears my mind of ignorance and materiality, and I see the activity of ideas and how ideas are clothed into thoughts and words. As God gave Daniel "knowledge and skill in all learning and wisdom: and . . . understanding in all visions and dreams," so He gives me and all His children the original ideas of His great mind to use as we will.

Garlands for Ashes

JOY FOR THOSE WHO MOURN

BY LISBETH HIBARGER

"HOW CAN I tune out bitterness? I feel very bitter about my loss. We were so happy and contented, my husband and I. Now all our happy plans are over, and it seems very hard. It just seems as if I could not go on without his love and companionship. I want desperately to know what lies beyond. I want to die now. I can never hope to find him in this life, and the cold, empty years ahead frighten me. It is hard to find any object in living now. It seems so unjust. How can I school myself to live quietly? How can I surrender my grief?"

These words of heartbreak came to my desk recently from a desperate young wife who had just lost her husband. She is bitter and resentful toward a scheme of life that embraces death. She thinks of God as a tyrannical monster who is playing with her as a cat plays with a mouse, giving her some one to love and lean upon and then taking the dear one away where she cannot see him again. During a fall holiday while stopping at a hotel in my travels, I met a little crepe-clad woman who was half-crazed with grief at the loss of her mother and who day and night, every moment since it had occurred, had been redramatizing her mother's death. Not long thereafter I met a young woman who had just lost her husband, her father, and a fine young son. She carried a photograph of her son in her purse wherever she went; she described his loving traits re-

peatedly and persistently rehearsed her losses to any who would lend a sympathetic ear. These grief-stricken souls are just a few of many millions who face each morning in black despair, who use the God-given creative power of their thought to build a world of gloom and sadness instead of a world of joy. The answer I have promised this heartbroken wife—from whose letter I have quoted with her permission—and other sorrowing hearts is an answer that comes from one who has passed this way herself; and I hope that to them all I may open wide new gates, the gates to the joy of Jehovah.

"The joy of Jehovah is your strength." The world should be full of joy. That was the purpose of the mission of Christ. He said: "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." This joy is a gift, deep and full of power; it sustains us when troubles come in troops; it enables us to meet with victory that greatest of all crises, the passing of our loved ones. "Blessed are they that mourn: for they shall be comforted." There is no death in the plan of God. God is life and love and joy. Why then is the world so full of sorrow, and how may we be rid of it? Why do our loved ones vanish and leave us sitting in the ruins with hearts of lead and eyes that cannot see for tears? How indeed can we surrender our grief?

This is difficult to do for several reasons. For one thing we are not really acquainted with our heavenly Father. We have used the marvelous gift of our imagination to build our own conception of God, a conception that is false because it has been influenced by the ignorant race thought of the ages. We do not really know Him and His Truth, which sets us free from the

fear of death. Since we are not aware of our real relationship to our heavenly Father, we have put our loved ones first and God second. This inversion of our relationship is the cause of all our sorrow. When we correct it, we shall have a world with no more death. We are afraid of death and afraid of life. How constantly Christ challenged His disciples: "Fear not." When fear is replaced with perfect assurance, sorrow disappears. When we really know God as our Father, we see that death and sorrow have no place in His plan. "But," say the brokenhearted ones, "if sorrow has no place in His plan, why does He allow it?"

Does He allow it; or do we just go ahead and grieve without trying to think His thoughts? Several years ago I had to face this question myself. One tragedy swift on the heels of another took two of my loved ones. I was desperate. I missed them sorely. It seemed to me, as it seemed to this young wife who wrote to me, that I faced long bleak years with no incentive to work or to live. I was offended at God. But in spite of that and in my desperation I asked for comfort and strength, and this was His answer: "Great peace have they which love thy law: and nothing shall offend them." "The joy of Jehovah is your strength." "*If* thou faint in the day of adversity, thy strength *is* small."

I made some great discoveries. One was that I must go on: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." The program of God is one of spiritual advance. Life is a continual unfoldment when we keep in tune with God's plan. When we think our own thoughts and surrender to the ignorant race thoughts of loss, poverty, disease, and death, stark tragedy stalks our steps and overtakes

us. This was made very plain to me in a visit to a woman I once knew.

This woman, who had a nest egg in the bank to insure a comfortable old age, asked a friend to invest it for her. Since this friend dealt in real estate and was informed on all questions pertaining to money, she had great expectations of improving her condition. But the unexpected happened. The investment failed and all her money was lost. She stopped working and began to grieve. She pictured for herself a dreadful future of poverty and loneliness. She nursed a bitter resentment toward the friend who had caused her to lose her funds. She grew ill and emaciated and was finally placed in a hospital for the insane. When I went to visit her she could not remember who I was or who she was, or the name of the city where she had lived all her life, or any of the friends she had known. The poet says: "Ring out the grief that saps the mind." Prolonged grief has a terrible effect. It robs the spirit and disintegrates the personality. To surrender to grief is sin, and the wages of sin is death. The Master Teacher repeatedly warned against thought habits that can harm the soul.

Thought is a tool keen-edged and sharp before we dull it with wrong use. Did you ever watch a sculptor chisel a form from a block of marble? Some one has said that all feelings, emotions, and actions follow thought. So we must guard our thoughts when the loved ones go. Among the golden sayings of Epictetus is this one: "Have this thought ever present with thee when thou losest any outward thing, what thou gainest in its stead; and if this be the more precious, say not, I have suffered loss." God has promised His comfort to those who mourn. He gives His strengthening joy to bind our broken heart. Let us accept this comfort and go

forward with His blessing.

But how? How can we accept this joy when our heart is sore and bleeding? How do we accept friendship? We express gratitude and appreciation for our friends and do what we can to show our loyalty. We do what we can to make them proud to know us. We don't sit down and whine or lie down and wallow in self-pity. Most of our grief, if we analyze it critically, is nothing but self-pity. When we grieve we feel very sorry for ourselves because some one who made life easy and pleasant for us has stepped out from under a load that now falls upon our shoulders. We refuse to hear Christ's "Come unto me." The old routine has changed, and we are forced to make new adjustments. We rebel. We want things always the same. In sameness lies ease but also lack of growth. We pity ourselves for being forced to change our plans. God has designed this world to be so full of joy and beauty that if we can but find Him in our sorrow we shall see the light of His love as a rainbow through our tears.

We know that we need not sorrow for our loved ones who have passed. It is impossible to drift beyond God's loving care. His promises never fail, and He has promised to be with us always. In His program of spiritual advance we are ever breaking old molds. The men who knew Jesus face to face are constantly bearing this witness in their writings: If Christ be formed in you, all things are made new. Each day with its glory of sunrise is God's way of telling us that life is growth and perpetual newness: new goals, new determination, new viewpoints, new friendships, new attitudes, new body, new mind, new personality, sometimes even a new name. Abram becomes Abraham, Sarai is changed to Sarah, Jacob becomes Israel, Simon is changed to Peter,

and the hated and feared Saul becomes Paul, the great apostle. We believe that all eternity spreads out before us. It is therefore reasonable to believe that this vast spread of life lies also behind us; that we have come out from God and are going ever on toward perfection. What we think of as physical death may be but an emergence into a life a step higher, like that of the butterfly who emerges from the chrysalis equipped with wings. At any rate we know that when we are left alone, we must still carry on, that God is for us, and that we carve our tomorrows with our thoughts today.

Jesus is wrongly conceived of as the Man of Sorrows. Everywhere He went He brought joy to those who wished to know the way of life. In the home of the grieving parents whose little daughter lay dead He found professional mourners who had come to make a show of lamentation. He drove them out. He restored the maiden to her family. He came to break the chains of death, to dry our tears, to banish woeful brooding. The world is slow in grasping His message, slow in giving up its superstitions and dark thoughts, slow in overcoming the fear of death. It is hard to surrender grief; death is the last enemy that shall be destroyed.

To the little woman in black I put this question: "Why do you try to intensify your grief?"

If our loved ones could speak to us across the great silence, would they want us to wear the emblems of sorrow, to walk the floor and wring our hands in agony, to visit their tombs where lie only the shreds of an outworn garment of flesh, or to sit weeping by the fireside while the great world moves on in a pageant of beauty with all its many tasks awaiting our skill? There is something repellent in gestures of grief. It seems that those who love us best would challenge us,

as does Ella Wheeler Wilcox in these lines:

"Rejoice, and men will seek you;
Grieve, and they turn to go;
They want full measure of all your pleasure,
But they do not need your woe."

When my mother passed on, it seemed that the vast stream of love that had flowed interchangeably from each life into the other, seeking expression in countless little ways of tenderness, must burst my heart. Then as I tried to accept God's promised comfort and to practice His joy, I made a startling discovery. The vast stream came flowing still, but it did not stop in me as formerly but went flowing through me to bless the lives of others that I had selfishly shut out of my thoughts and plans before. Moreover a fathomless shaft, before undiscovered, reached from my heart into a new mine to be explored, a new vein of wealth, rich treasure of virgin gold in the kingdom of God.

Death, while it is with us, is a great symbol of all that should be buried and forgotten: our faults, our ignorance, our selfishness and wrong thinking. The good lives on. We are a part of all we have met. Daily we enrich each other's life. Death brings us an obligation to carry on. If we wrap ourselves in robes of grief, we fail our loved ones. We have our own message of joy and service always to give the world; when some one who has been part of our joy and inspiration leaves the world—as it seems—we have the double task of giving to the world the ideals and inspiration that the dear one gave to us. This is our richest tribute: becoming in our own self a living memorial of joy and appreciation for a life that has been part of our own.

How then shall we surrender sorrow? These specific suggestions are offered by one who has tried them

when all seemed darkness and despair and found a new way of life.

Get acquainted with your heavenly Father. Thank Him daily for the blessings these loved ones brought into your life, for His care for them now, and for His daily plan for you. Make it your first purpose to seek His kingdom. Accept His promise of comfort and act as if it were trustworthy, true.

Stop rehearsing the acts of the past that bring memories that wound and burn. Face forward. "Why seek ye the living among the dead?" Leave sepulchers to the green fingers of growing plants, the song of birds, the light of stars, the calm majesty of the peaceful earth. Build a memorial to your loved ones in living deeds that will bless the hungry hearts you meet upon life's path.

Avoid as you would a plague those well-meaning friends who greet you with "You poor thing, you!" If you are exposed to this type of misplaced sympathy, which invariably tends to enervate you and weaken your morale, remember what Jesus said to Peter under somewhat similar circumstances.

Never intensify your heartache with that sickening, faith-destroying assertion that the death of your loved one is the will of God. If death is the will of God, why did Christ come to outlaw death? The prayer in Gethsemane concerning the cup had to do with Christ's program of bringing eternal life to our understanding. Death is never the will of God. Sickness is never the will of God. We are rulers of our thought world, and we may as well face the fact that it is we who invite sickness and the so-called tragedy of death by our fear of them and by reversing the relationship of God and man. When we become acquainted with our heavenly

Father and put Him first and our loved ones second, we shall have a new world with no more death.

Work hard at your daily task. Do your work as never before. Work is a panacea for ills, as it is a positive expression of the self. Before honest effort sorrow fades away into its native nothingness. Have you noticed in the comforting Shepherd's Psalm that death is but a shadow?

"Yea, though I walk through the valley of the shadow
of death,
I will fear no evil; for thou art with me."

When we work the shadows flee. One woman that I know turned her place into a garden of choice flowers in memory of her mother. She worked hard and built a memorial of beauty that drew friends and beauty lovers from all corners of the earth and spread her mother's influence over many lives.

Begin each day with praise and prayer and silence, listening to God's voice for guidance. Live moment by moment, filling each full to the brim. Plan for the future. Use your creative thought power to build it. Give joy to others, but do not seek it for yourself. Joy comes with self-forgetfulness. Make yourself as attractive as possible. Try a new beauty parlor and take all the trimmings. You probably need them, and you owe it to those who loved you to look your best. Eat sensibly. Work hard and play hard. At night be thankful for a day of blessings. Don't allow yourself any little nose dives into the negative. Nab it at once, that negative thought of sorrow, remorse, or regret. Recognize Christ as bringing you each moment, in every crisis of your life, an opportunity to try your steel and power to overcome. Read daily from the Book of Psalms. Read some of the world's great poetry and prose that

help so much in the conquest of sorrow, such as Markham's "Victory in Defeat," Emerson's "Heroism," "Compensation," or "The Over-Soul," and the like. I should like to append a reading list that helped me very much in my "valley of the shadow." I should have to place somewhere near the top the little magazine that you are reading now.

Above all, remember that "the worst sorrows in life are not its losses and misfortunes but its fears." Do not dull your tool of thought with grief. Look unto Him whose love never fails.

RESTORATION

By Kathrya Kendall

At night my soul receives a healing calm:
My weathered thoughts and spirits are renewed
And filled with peace, like cool refreshing balm
When conflicts of the day have been subdued.
For when within the bustling, pagan mart
I find the tumult of the crowd has torn
The heaven-gift of stillness from my heart
And in its place has left a crown of thorn—

Then restful night, descending silently,
Bears to my soul a peace on muffled wings,
A sense of oneness with eternity
Which I had lost. The starlit heaven sings
While stillness holds me closer as I pray
And soothes the pricking injuries of day.

Parents' Question Box

BY ZELIA M. WALTERS

Question. Whenever I tell my child to do anything he replies, "Wait a minute." There are of course times when it is proper for him to ask for a minute to finish what he is doing before starting on my errand, but I feel that this "Wait-a-minute" is growing into a bad habit.

Answer. "Wait-a-minute" is a bad habit for children or adults. It has probably held us all back more than we usually suspect. A child who shows symptoms of it needs positive training.

To people who take the job of child training seriously the first step in curbing any undesirable tendency is to find out what caused it. Are you in the habit of saying to the child, "Wait a minute"? Perhaps he says, "Could you help me with this problem?" and you reply, "Wait a minute till I finish this darning." Or when he comes home from school he comes in asking for bread and jelly, and you say, "Wait a minute until I come into the kitchen." "But," you say indignantly, "I can't drop everything and fly to the child as soon as he voices a demand." Certainly not; that wouldn't be good for him either. But you had better figure out a way of telling him that you are engaged for the moment, without using the phrase you find so objectionable when he uses it. Watch yourself for a day or two. If you find that you have been using it, that is the way he learned it; for young children form their behavior by imitation. Now that you have found where he got the phrase, look still further. Are you in the

habit of putting him off unnecessarily? Perhaps you are a wait-a-minute person too. Having discovered this much, you will set your own behavior right. Now is the time to tell the child that "Wait-a-minute" is no longer to be tolerated. If the child is old enough, explain to him that it is simply a bad habit that persisted in will waste time and close doors of opportunity. Ask him to suggest ways to help himself overcome it. By tactful suggestion get him into a receptive frame of mind and tell him you will help him all you can.

Now be as reasonable in your demands upon him as you would be if he were a grown-up person living with you. You are considerate in your requests of the adults in the family. You do not want to be overbearing, tyrannical. Be as considerate of the child. You want him to do an errand, but he is putting the finishing touches on the toy village, an important work of art to him. "Son, I want you to go to the store for me." "Wait a minute." "No, no!" you check him quickly. "Didn't we decide we were not going to say that?" "But, Mother, if I leave this wall it will all fall down. Can't I just finish this?" "Yes, you may finish it; but be as quick as you can." In a short time he is ready, and he has had a lesson. He will think rather than say "Wait a minute" next time you call him. For his work about the home, routine jobs that he is to do every day, do not call him at all and avoid arousing the impulse to put off work that must be done.

Suppose it is Anne's job to set the table. It has been definitely decided that this is her share of work toward making a home for all the family. Suppose Mother calls her to the job each time and she replies, "Wait a minute." The tendency here is all negative. Do not call Anne. If she is old enough to have the responsi-

bility of setting the table, she is old enough to watch the time. Let the family come into the dining room at mealtime once and find the table not set. Anne will have a more impressive lesson than if Mother called and warned and argued for weeks on end.

There is one more simple device that does away with much of this trouble. Tell the child beforehand that something is to be done at a certain time and let him adjust his occupations himself. For instance there is the bedtime hour, eight o'clock. At seven-forty-five you might very well say, "It will be bedtime in fifteen minutes; finish up your game (or story, or lesson) so you will be ready." Previous experience with the home procedure would have prepared him so that he will rise on the stroke of eight and go to his room. There is no room for "wait-a-minute" here, because you have warned him to finish what he is doing. This is a good plan to follow if he is to be called upon for some work out of the usual routine. Instead of dropping a sudden command into his preoccupations, say, "In ten minutes I shall expect you to go to the store."

FAITH

By Helen M. Wroughton

God, I am never without need of Thee,
Awake, asleep. Whatever comes to me,
I first must contact Thy great master mind
That guides me aright, ever helps me find
The key to earthly schemes; gives me the touch
That promises success. I do not clutch
Vainly or blindly—I kneel, and I see
Thy light in the darkness! I look to Thee!

The Life of Contentment

FOR I HAVE LEARNED, IN WHATSOEVER STATE I AM, THEREIN TO BE CONTENT.

The Law of Unity

BY NORMA KNIGHT JONES

HAVE THIS IN MIND IN YOU, WHICH WAS ALSO IN CHRIST JESUS.

THE BRIEF, concise Epistle of Paul to the Philippians is a masterpiece of advice to the spiritual minded. Like all good advice, it is short and to the point. Nor is its counsel based upon hearsay but upon experience. Certainly Paul had to endure enough physical cruelty, mental affliction, and spiritual challenge in his stay at Philippi to prove that his "I have learned, in whatsoever state I am, therein to be content" was no announcement of supine submission to an unhappy experience but a claim of victorious triumph on the part of a man who had found the secret of contentment.

Philippi, a city of Macedonia, was a dignified town enjoying the privileges of a Roman colony. Paul had come there on his second missionary journey, traveling from Troas through the lovely island of Samothrace. In Troas it was that the vision had come to him of a man in the night who cried out, "Come over into Macedonia, and help us!" And Paul, nothing loath and following his vision, set out for Macedonia. Some authorities believe that he had met Luke in Troas and that Luke as well as Silas and Timothy went with him.

But in Philippi Paul met many difficulties. A certain slave girl who brought much gain to her masters by her

gift of prophecy and divination followed him crying her recognition of his divine mission. Paul, sorely troubled, finally cast out the spirit from her. But instantly the greed that was in her masters was pricked. "What!" they might well have cried. "Does this Jew dare to shut off our gain from this slave?" So they revenged themselves by having Paul and Silas thrown into prison, their bodies beaten, their feet incased in stocks. Surely this was a strange prelude to a letter upon the contented life!

But there is something stronger than prison bars, something more powerful than Roman praetors. While Paul and Silas were singing hymns in their cell at midnight a mighty earthquake shook the very foundations of the prison, the doors flew open, their chains were loosened, the prisoners freed. Aroused from his sleep and aware of his responsibility for the lives of his prisoners, the jailer was struck with a terrible fear. The praetors would hold him accountable. White with apprehension at the disappearance of the prisoners he drew his sword and sought to kill himself. But the clear voice of Paul, still charged with the glory of his psalm singing, cried out, "Do thyself no harm: for we are all here."

It must have given the jailer a moment of intense amazement to learn that these prisoners were freed yet stayed, bound yet loosened. Something of the mystery must have overwhelmed him, for he said in an awe-stricken tone of voice, "What must I do to be saved?" In the excess of his repentant compassion he even took them into his house, fed them, and washed their stripes. Something of the same awe must also have affected the praetors, because when Paul announced his Roman citizenship, they came to the prison fearful lest they

had bound the wrong man. They too feared the man higher up in political life.

Certainly Paul's experience at Philippi was not what we should ordinarily understand as conducive to the contented life. But nevertheless it was out of it that there grew one of the most illuminating and vigorous epistles of his long career, every word vitalized by his sublime faith, and carrying a divine sense of happiness. Paul had found out "how to be abased" and "how to abound" and in either state to be content; and when many years later, from a prison in Rome, he writes to his beloved Philippians, it is from a heart full of gratitude for their loyalty.

The laws of the universe know no time, space, place, or race. They are eternal. The law that Paul expounded in this epistle, authoritative in his day, is equally authoritative and trustworthy today. This law was the secret of Paul's contentment and it is still the secret of contentment. It is the law of unity. Like Paul we must master the art of the contented life by knowing and using this law: "Have this mind in you, which was also in Christ Jesus." The mind that was in Christ Jesus was His full and complete consciousness of His unity, His at-one-ment, with Divine Mind. Paul knew the potency of this unity. Neither abasement nor abundance mattered; what did matter was the state of his mind.

What is the state of your mind? How does it affect you? Is it a joy or a menace? Your mind is where you live. Your consciousness is your abiding place. Upon the state of your mind depends also how you live; whether you are contented or dissatisfied. Everything originates in mind. What you observe about you as your environment, visible achievements, your personal relationships, your body, is but the outpicturing of an idea first held

in mind. Some philosopher wiser than most has said, "The world is my idea," and so it is; for whatever idea we have of the world, that the world becomes to us. Your mind makes your world. If your mind is a "place of loveliness," your world becomes a happy region.

Paul discovered what all of us seek to learn, that man can live in his mind wherever he chooses. Paul's physical body was in prison, but Paul was not living in his body. He was living in the mind that was in Christ Jesus, and because of this neither the prison doors nor his chains were of any importance. He unified himself with the one Mind and even in abasement was content.

There is but one mind, Divine Mind, in you and through you. In it you live and move and have your being. But you have consciousness of this only to the extent of your understanding and your willingness to abide there. When we speak of your mind, my mind, we are speaking of degrees of consciousness. Man judges largely from appearances, from his sense reactions. His unregenerate senses report evils and imperfections that do not appear to be good. They tell us that we are having a hard experience. But all things are good according to the state of our mind. Divine Mind is everywhere equally present but our human minds are still imprisoned, in bondage to personal consciousness and sensation, and it often takes more than a usual event to open our prison doors and release the Divine Mind in us.

Through the intellect we observe that there are certain laws, such as the law of cause and effect. If we use our intelligence we can look about us and see exactly what we are producing in our life. Are you contented with what you see; or are you refusing to allow it to impress you, keeping your mind on the perfection of

the mind that was in Jesus the Christ? There are two types of people and two states of mind. One lets experience dismay him and the other rides through any experience to victory. Just as soon as you allow experience to disturb you, you lose some of your driving force. Whatever presents itself, we can change it by transforming our mind. We can move. We can move out the old defeated thoughts. We can change the furnishings of our consciousness. We can clean our mental house.

Paul said, "Have this mind in you, which was also in Christ Jesus." Jesus more than any man that ever lived comprehended the law of unity and its eternal rightness. Divine Mind is always available, but Jesus taught the right use of the one mind. He discovered that it was possible to live in truth and beauty despite the outward appearance. This law of unity is a free gift; it is the grace of God. Man does not have to beg for it. He does not have to long for it. It is his now.

In ancient Egypt early man caught a glimpse of the fact of resurrection by pondering upon the autumn death and the springtime rebirth of the earth. He wistfully dreamed that if the earth could die and yet live man might have a chance to do the same, but in those times only the souls of gods and kings were supposed to have a real chance of rebirth. The Christian principle of immortality had not yet been comprehended. The core of the Christ message is the essence of democracy, that every man has equal birth, a soul in God. Each man has the right to the pursuit of happiness. If you are living today amid uncertain and disturbing circumstances, claim your heritage, claim your unity with God. In Philippi Paul had sung in prison and his shackles had been loosened. In the prison at Rome Paul was in

chains, but his mind was upon contentment.

Paul's contentment was a far deeper thing than the resignation that we sometimes confuse with contentment. Contentment means the state of being fulfilled, and nothing fulfills a man but the Christ Spirit. Being unified with this Spirit results in one's being filled full with every good thing. When we realize our unity with Divine Mind we open the way for the expression of His attributes in us. The effect is more peace, more harmony, more contentment. The law of unity is the law of wholeness.

Paul said he knew "how to be abased," and so he did, putting it upon the plane of outer appearance where it belongs. What of it? he rejoiced anyway. He also knew "how to abound," and so he did, putting abundance upon the plane of sense things where it neither awed him nor made him forget. He stood serene, contented in whatever state he found himself. For he knew the secret of contentment. It was in his mind, his consciousness, where he lived and had his being.

After all what is experience that it should bewilder us? It is but the happenings of our outer life, the life we live in our outer activities. By the law of cause and effect our state of mind determines our experience. When we are distressed by a happening and seek to change it, we are therefore working on the plane of effects. Really to change experience is to transform our mind. Having the mind that was in Christ Jesus is the only means of transmuting experience into steps in growth. Our prayer must not be one that aims at outlining our experience, blueprinting the next event, planning the activity, but one that seeks fullness of expression. We must aim to be the expression of God in whatsoever state we find ourselves.

The mind that was in Christ Jesus is our supply. The infinite resources of all-providing Principle are ours. Whatever the temporary need, it is fulfilled by calling forth the state of consciousness that is unified with Divine Mind. We do not say what will be the arrangement of circumstance through which our experience is to come, but we can affirm and reaffirm the truth of our being. Since Divine Mind is all there is, all experience must therefore be some part of it, must be included in it. Divine Mind produces an orderly world that is an intelligent working out of the law, and every experience is governed by the law, no matter what its seeming nature may be. Nothing happens by chance or luck. Every passing event is part of the pattern.

If some circumstance appears to be unsatisfactory, we have not yet established our unity with universal law. But knowing Truth, we can do as did Paul, refuse to let it affect us and put the effort and energy into the realization of the law of unity. By concentrating the mind upon God and good the contemporary experience loses its importance. Paul recognized the fleeting quality of outer conditions. He did not determine his way, but he could and did decide upon his state of mind. Misfortunes did not embitter him, because he did not dignify experience by calling it misfortune. Right here is where we often "prepare" for some seemingly unpleasant happening by dwelling upon it with vigor, intensifying it with emotional energy, writhing in self-pity. What is primarily but a passing occurrence is elaborated into an event by our insistence upon it. Negative thoughts breed more negative happenings. The only importance that an appearance of difficulty could possibly have consists in the opportunity it gives us for growth. In Truth we need not make the same

mistake twice. The unhappy experience is like a dark railway tunnel, a part of the road to our destination.

Do not be discouraged! Do not lose heart! Use the energy that you are dissipating in negative thought to reaffirm your unity with God and good. Rejoice! Know the mind that was in Christ Jesus. To be content in whatsoever state you find yourself is to possess dominion; to have and to hold the secret of peace, harmony,

And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame.—JOEL

contentment. "None of these things move me" is the answer of the man of Christ to the man of the world. If the circumstances of your life disturb you with the appearance of a pattern foreign to peace and harmony, you are not yet fulfilled in Christ Jesus. To have the mind that was in Christ Jesus is of profound importance. It means not only laying aside our own reactions and sensations but letting the mind of Christ work in us, through us, and for us. It means that we are no longer the victim of experience but have assumed an entirely new attitude toward it. The Christ mind actually brings a new consciousness, a new conduct of life. As our conception of unity deepens, the whole character of our life changes. We put on a new face before the world, a face that is no longer seamed with worry and care but one that looks serenely and confidently at the passing show of life.

The law of unity is fulfillment. Unity is the only sure and certain means of the life of contentment.

EDITOR'S NOTE—This is the first of four articles by Norma Knight Jones.

Take It to the Lord in Prayer

IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, ASK WHATSOEVER YE WILL, AND IT SHALL BE DONE UNTO YOU.

BY DANA GATLIN

DO YOU FEEL unappeased, restless, uncertain when you pray? Then something is the matter with your prayer. The uneasiness of your spirit shows this. You have not touched omnipresent, almighty Spirit, not even "the border of his garment," or your heart would have been comforted and your spirit appeased.

Perhaps you have not been utterly honest with God, perhaps not even honest with yourself. Have you figured out accurately in your own mind and heart just what it is you desire? Jesus said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Figure out for yourself exactly what you want, lack, or need. Make it clear to yourself what you are really asking for. Write it down if necessary to make it more definite to your own mind. It may be health that you want, or happiness in your home, or the righting of a specific wrong, or guidance in your affairs, or prosperity, a job. It may be greater faith that you desire, a greater consciousness of the constant, ever-active, never-failing presence and power of Spirit. Whatever it is, make it clear to your own mind; then take it to God. Lift your mind to the mighty unseen and lay your

need honestly before Him, with no falsification, evasions, or subterfuges: your business problem, your emotional disturbance, your human unhappiness or frustration or sense of inadequacy, your bodily sickness. Whatever it is that is worrying you, bring it up from the corners of your distressed mind and from the core of your troubled heart: bring your disorders forth to be healed!

Be honest with yourself and then be honest with God. Say to your indwelling Lord: "Father, here are my burdens. I am humanly sick, weak, confused, helpless. I seem to have so many difficulties, and I don't know what to do. I know that they are not real in Thy sight, Father, but they seem to me so very real. Instruct me, Father, how I may have greater faith in Thee and Thy ways. I know that Thou art omniscient, omnipresent, omnipotent. I know that Thou art the only presence and power and that it is Thy desire to help me in all my shortcomings. I cannot do this alone, but I know that 'one on God's side is a majority'; that nothing unlike Thee can stand against Thee. Remove from me all my doubts, timidities, and fears. Work in me to remove them. Work in me to do Thy perfect will and to walk in Thy light. I am here waiting, Father, receptive, believing. Work in me thoroughly to overcome these problems. I am but Thy willing instrument, trusting utterly in Thee."

Divine assurance, peace of mind, is what you really desire. Without it you will never feel co-ordinated, free, or secure, will not be able to express your highest capabilities or do your best work.

Fear is the great human bugaboo, black fear of the unknown, the hazardous, the threatening; fear for ourselves and for our dear ones, and skulking little timid-

ities and inhibitions stowed away in the dark recesses of our mind. We have tried to grapple with them before, to drag them out and do away with them, to overcome and rout them once and for all; but in spite of our determination and efforts they have escaped us. They have sped back to their hidden coverts inside us and are ready to spring on us again at a moment's notice. It is human fear that cripples us mentally and physically. It retards our achievement and our power of achievement. It darkens our days and brings us uneasy nights. Fear makes cowards of us all and works actual harm in the mechanism of the human body.

"Here are my fears, Father. Of myself I have not been able to banish them. I know that Thou art greater than they, that in Thy all-goodness and majesty and power Thou dost not recognize fear, that with Thee there is nothing to fear. But they seem so real to me, they spring upon me unawares. Father, help me to banish and rout these secret fears."

Talk to God as freely, candidly, honestly as you would talk to your own father. He loves you as much and is infinitely wiser and more capable than your human father. Talk to Him as you would talk to your dearest, most understanding, and ablest friend—what friend have you that is so able and powerful as omnipotent God?

Talk out of the most secret corners of your distressed mind and heart to God. Your indwelling Lord will hear you. Never doubt that for an instant. Your indwelling Lord has no other business than to take care of you. Infinite God power has the whole universe to attend to and sustain but your individual soul has its unique, innate divine connection—through the Christ in you, your spiritual consciousness, or your supercon-

sciousness, call it what you will—to unify you with the One omnipotent over all. Think of it! Your indwelling Lord, always with you, always hearing you, never failing you, in all ways capable! God may not reveal Himself to your consciousness in the same manner as He reveals Himself to mine; your needs may not be the same as mine. But you, I, each one of us, has his own innate, inseparable, ever-present, infallible connection with the Almighty; each of us, his own indwelling Lord!

Talk to Him fearlessly, honestly. If it is more faith you need, ask Him for it. No one can live by another man's faith. Ask God for what *you* need. Keep on asking and believing, asking and believing! Use the bit of faith you have positively and constructively. Hold to it despite the winds of circumstance and every adverse seeming. Set your faith on mighty God and expect good from Him. Expect only good. God cannot help you when you shut Him out of your mind and give your attention to weakness, ill, and the adverse seeming of the outer world. You yourself give power to this undesired seeming by your attention and credence. Cease it, return to God quickly. Say to Him often forthrightly: "In Thee is my faith. These external nightmares no longer frighten me. Thou art the only presence and power, and nothing can stand against Thee. Thou art omnipotent and Thou art good, all the good there is. Thou art my life and strength and all my abilities. Thou art my happiness, my protection, my supply, my guidance in every undertaking. Thou art ever with me, Thou art holding my hand and leading me. Lord, I believe! As surely as the sun shines Thy love and wisdom shine into my heart when I turn to Thee in faith, believing!"

Keep on praying and believing in God's unseen pres-

ence and good action be the outer circumstances what they may. It may require considerable discipline, but discipline of the soul is what most of us need. Keep turning to Him, revealing yourself to Him honestly and claiming the good that you desire. The practice will leave a decided, positive imprint on your mind. You will find your faith increasing as you thus use it. The doubts that have befogged your human mind will thin out and disappear. You will feel happier, easier, more confident. This is God Himself working in you, divine action. For prayer is action in the subtle essence of your very soul. Through the process of prayer you have opened the way for God-Mind to pierce the darkness in your own mind and illumine it. You feel very, very much better! Eased and strengthened, courageous, confident, surer of yourself and of God, you will find yourself eager to test this new strength and courage in ways previously undreamed of. Nor will they fail you, as long as you keep your faith in God and His unseen, dynamic providence of good.

Faith is an absolute requisite. As a conscious, mind-equipped individual you could not exist without believing in something; whether in God or in something different. By the nature of your mental states your whole experience of life is determined. When you lift your mind and heart up to God honestly, sincerely, wholly, expecting only good from Him, you are rewarded first in your innermost nature. Righteous faith is the work in mind and soul through which we are consciously connected with the divine power. In believing prayer divine action takes place within you, so that in your lightened mind and heart and in the fabric of your whole invigorated being, your belief becomes a glad living experience. You are now eager to step out upon

your faith, where previously you dreaded to do so, and to prove your new strength and your reliance upon the Omnipotent.

There is no lack or limitation in God's unseen, ever-present spiritual kingdom, which awaits only your demand. But you must be wholeheartedly honest with yourself and with God. Name your need; then drop the sense of human lack or ill from your consciousness as you face God. If you need peace, drop your inquietudes and maladjustments from mind. In God there is peace; nothing unlike it—only peace! Assert your individual claim to peace. Lift your mind to God, think His thoughts after Him; think peace, know peace, be peaceful. In the face of outer turmoils keep true to God: "I stay my mind on the mighty God and am thoroughly restored and strengthened. The Father of lights takes possession of my soul and holds me calm and steady. Nothing can disturb the peace of mind of God's creation. 'My peace I give unto you.' 'Lo, I am with you always.' "

Keep true to God and lo, His peace flows into you. You will feel peaceful, will be known as a peaceful person, will carry peace with you wherever you go, will increasingly live in a peaceful habitation. If you need health, claim health from God and practice health in your talk and innermost thoughts. If you need love, claim it from God and use what love you have by doing your best each day to make the world around you a better, happier place to live in. Your cordial efforts will not be rebuffed when you have convinced yourself that the loving Father is back of you. Claim Him, prove Him. Use His divine gifts and watch them grow!

If you wish to help another person, the best procedure is to drop all personal worry and anxiety and

to declare silently the mighty good that is innately in him and invisibly all around him. By this steadfast practice of your own confidence and peace you can help him infinitely more than by your mere personal efforts. Try it and see!

You may be amazed at some of the changes that take place in yourself, your attitude, ability, and experience, as you learn to practice absolute, wholehearted reliance on God. Practice, practice, practice—in every event or circumstance keep on with the dynamic divine lessons. Remember that God has need of you, as much as you have need of Him. He is the spiritual storehouse of all good, but He needs your individual consciousness to work through into manifestation. He needs you, whoever or wherever you are. You are a part of His universal plan, and you in your niche have your unique place to fill. Nobody else can fill it for you. The mere fact that you are alive, a conscious being, attests it. "Ye did not choose me, but I chose you"! Think of the tremendous import and divine possibilities of that statement of Christ's! God needs *you*. He needs your hands, your feet, the channel of your conscious mind whereby to make Himself and His divine will manifest. Think of it. Through you the Most High wishes to bring divine perfection into visibility on the earth; divine perfection expressing itself through you!

Your individual Lord is the unseen latent power within yourself to deliver you out of all earthly troubles, the power that thrillingly reveals itself to your consciousness as an increasing sense of "I can! I will! Through the power and authority of my indwelling Lord I am lifted to a higher plane of being and of expression!" Your individual Lord has no other business but to manifest Himself through you. But you must

be aware of Him, recognize Him; and you must boldly, fearlessly, wholeheartedly, triumphantly make your claim: "I am mighty with the mightiness of God made visible through me! I am mighty with His peace, His harmony, His perfection, His confidence and joy!"

The whole business of your indwelling Lord (the Father in you) is to care for you, rescue you, protect you, guide you, and provide for you. Then why doesn't He do it? you may ask. The sole reason is that you do not recognize Him, and Him supremely. You have given your attention and credence instead to the human negations and ills around you and to your own human limitations.

We were created mental beings, with the power of choice. Every moment of every day through our choice of thoughts, beliefs, expectations, attitudes, and reactions we are innerly building our future experience: "As he [man] thinketh within himself, so is he." God Himself cannot help us when we choose to give our credence to the negations and ill seemings that are willful human divergencies from God. Oh, why are we so perverse! Why are we so slow to claim our good: peace and plenty, love and harmony, infallible guidance, wholeness and joy! These benefits and every good gift come to pass in our outer experience in proportion as we fix our attention upon the Father and in full trust call Him forth into visibility; as with every pulse, thought, and act of our being we learn to live in the presence of God (good).

Peace is a spiritual element. It comes from God and is able to overcome every mortal opposition to it. But in order to gain peace you must turn away from unpeaceful things and unpeaceful thoughts. You must turn to God and recognize His powerful unseen pres-

ence, must think His thoughts after Him, must assimilate your share of His mighty confidence and peace, and in the face of any external disturbance you must steadfastly affirm *His* peace. You must practice peace spiritually. Thus you will inwardly grow in peace, and in outer ways it will be marvelously, triumphantly made manifest. It is the same with any good gift that you ask and expect from the Lord: in the secret place of your mind and heart practice it!

Do not be afraid to turn to God and to ask of Him the good gifts that you desire. The giving is God's: your part is faith, happy expectancy, and gratitude. Through your own acceptance of Him your spiritual nature is quickened, you become a receptive channel for Him, and thereby your whole life and outer world are changed, benefited.

Throw off the yoke of human negations! Do not hesitate to make your claim upon your indwelling Lord fearlessly. Practice your faith—your faith in good! Many physicians and philosophers are now attesting the power of faith in the unseen realm. I quote from just a few:

Dr. Carl G. Jung, the famous Swiss psychologist, says: "Religion is not a question of belief, but of experience. No matter what the world thinks about religious experience, the one who has it possesses a great treasure which has provided him with a source of life, meaning, and beauty, and which has given a new splendor to the world and to mankind. He has peace." Doctor Jung also says, "I am now convinced I have never had a case that did not originate in a spiritual unrest."

Dr. Alexis Carrel, world-renowned surgeon and scientist, recently said: "Man is simultaneously a material object, a living being, a focus of mental activities

. . . He appertains to the surface of the earth, exactly as trees, plants, and animals do . . . But he also belongs to another world. A world which, although enclosed within himself, stretches beyond space and time." It is in this unlimited region within man that religious experience (union with Spirit) takes place.

Einstein, promulgator of the celebrated relativity theory, advances the belief that there is one formula, one law, which contains the sum of all that mathematics and physics have proved true—lawful—about the universe. This law is a positive force for good, its operation perfect, and the same one law appertains to and is included within man. We tune in on its infallible, perfect working by the power of our thought.

Prof. Alfred North Whitehead, author of "Religion in the Making," says: "It is not the case that there is an actual world which accidentally happens to exhibit an order of nature. There is an actual world *because* there is an order of nature. If there were no order there would be no world . . . All order is aesthetic order. The actual world is the outcome of the aesthetic order, and the aesthetic order is derived from the immanence of God."

Let me quote from Doctor Carrel again: "Our present conception of the influence of prayer upon pathological lesions is based upon the observation of patients who have been cured almost instantly of various affections . . . The process of healing changes little from one individual to another. Often, an acute pain. Then a sudden sensation of being cured. In a few seconds, a few minutes, at the most a few hours, wounds are cicatrized, pathological symptoms disappear, appetite returns . . . The only condition indispensable to the occurrence of the phenomenon is prayer. But there

is no need for the patient himself to pray, or even to have religious faith. It is sufficient that someone around him be in a state of prayer."

Dr. Titus Bull, neurologist, says: "Matter is spirit at a lower rate of vibration. When a patient is cured, *it is spirit in the cell doing the healing* according to its own inherent pattern. No doctor ever yet cured a patient. All he can do is to make it possible for the patient to heal himself."

These various authorities agree that you have within you the power to heal yourself, to improve all your earthly conditions. But a greater authority put it plainly nearly two thousand years ago when He said: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

What a boon, what infinite possibilities are placed in the keeping of mankind! Ask what you will! The only requisite is the power of your individual belief: you must tune in to the Giver of good! All good! You can be healed, can be freed from all weakness, limitation, and trouble; not by your personal power, but by your increasing awareness of omnipresent, omnipotent Spirit: "I speak not from myself: but the Father abiding in me doeth his works." In and through you! Do not hesitate. Claim Him! Keep attuned not to adverse human circumstances but to the good gift that you desire. Practice the presence of mighty God within you, and dwell confidently under the protection of the Almighty. You are a child of the Most High. Choose Him, claim Him, practice His presence steadfastly in your mind and heart, and enjoy the comfort and growing confidence that is yours. And see what happens in outer ways!

"I love to do Thy will and walk in Thy light."

Peace Be to This House

BY ANN WEBSTER

OUTSIDE AT the gate men clattering ash cans were yelling at each other. The janitor's children were shrieking and wrangling in the yard. The tenant beneath me stumbled through discordant scales and five-finger exercises. The tenant across the narrow hall rattled dishes, banged pans, and slammed doors while her radio blared on and on. Through the kitchenette air shaft a nagging voice detailed the horrors of her current aches and symptoms.

Each room of my tiny apartment seemed to be a defenseless receiving station for disturbing noise.

I was on the verge of frenzy. Was there no peace for me? Was my new home, into which I had recently moved with such eager interest, to be but a place of shattering clamor, not the quiet haven I had hoped for?

Frantically resisting the temptation to slam doors myself, to rap on radiator pipes and to call out of the window, I forced myself to sit down in my most comfortable chair, which incidentally stood directly over the strident instrument below. My head throbbed and my hands were clenched at this distressing cumulative violation of my personal right to rest and quiet. I hated these people with a fury of hatred, and the angrier I grew the louder became the noise and the more unbearable the whole situation.

Resolutely I closed my eyes and breathed slowly and deeply, counting as I exhaled and inhaled. I felt that I must fix my mind on some definite simple thing,

just as one counts sheep to summon drowsiness at bedtime.

Before long the words "I am a child of God; I have dominion over all the earth" came to mind. "Dominion —dominion—dominion over all the unpleasantnesses, all the external world of disturbing noise and confusion—dominion over my personal human self. I am a child of God." Over and over I commanded my distraught nerves, "Peace, be still, be still."

Nerves and muscles began to relax. The freedom from tenseness alone was a relief.

"Be still, and know. Be still. Be still." Gradually I felt the peace for which I longed steal over me like a warm blanket shutting out the chill of nervous anger. "God is peace. God is love. God is love."

By this time the children's cries seemed to pass right over me. I had no contact with them, so to say, though I could still hear them.

Downstairs the drumming fingers seemed to have a lighter touch. I pictured the interesting, gracious face of the white-haired woman plodding away at her piano. I thought of her patience, her untiring zeal for practice. By now I was engrossed in her sudden need to study music in late middle life. She really appeared to be playing rather softly as if her foot were pressing down the soft pedal. That was thoughtful of her. Maybe one of these days she will have expressed her heart's desire in the skillful playing of a Chopin nocturne or a Beethoven sonata. My own fingers actually itched to caress the very keyboard that just before this had driven me frantic with its infringement of what I had been pleased to term my right to peace and quiet. I even experienced a flicker of sympathy at an impasse in her practice. Older, not-so-flexible fingers and wrists found it diffi-

cult to manipulate unaccustomed trills. Ease would come later.

Meditating in this manner, I lost my feeling of intense resentment. I was learning that it is only when we stop angrily resisting, when we "let go and let God," that peace comes to us. "I am the way. . . . no one cometh unto the Father, but by me": the way of loving nonresistance, of stillness within.

The complaining voice ceased recounting pains and aches.

The radio blast from the next flat diminished in volume. It really sounded rather soothing.

The children in the yard settled their arguments and were now playing happily together.

Steeped in the quiet of my own soul, I thanked God for His merciful fulfillment of the promise "In this place will I give you peace." I thanked Him for showing me the way to peace: a peace not achieved through force or personal power but through the lifting of the self to the higher plane of spirit where we can say with Paul, "None of these things move me," to that blessed kingdom of the Spirit where we are "in the world but not of the world": the kingdom of heaven within each and every one of us.

"*Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."

"In this place will I give peace."

"Peace be to thy house."

JESUS CHRIST SAID: *Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*

"You Can if You Will"

WHAT DO YOU WANT TO BE OR DO? . . . WHATEVER IT IS, YOU CAN ACCOMPLISH IT NOW. ALL THE POWER OF GOD IS AT YOUR DISPOSAL AS SOON AS YOU ARE WILLING TO MAKE A START.

BY JAN DEBONHEUR

"BEHOLD, the Lord's hand is not shortened, that it cannot save."

What is meant by "the Lord's hand," and why is it that although the Scriptures assure me that "the Lord's hand is not shortened," yet I have prayed so many times and got nothing? Most of us ask ourselves this question at some time or other.

Did not the Master say, "The kingdom of God is within you" and "I and the Father are one"? Then the Lord's hand is certainly within you.

The hand that is going to save you is your own unexplored, unsuspected powers, which are God powers. Make an end of waiting and expecting somebody to do something for you. Push aside and rise out of the inertia that is binding you like an evil weed.

Have you been still and known I AM God? What are you waiting for then? God-Mind or life can only do for you what you allow it to do through you.

You are the one who knows whether you are a failure or a success. You know whether you have accomplished the thing you had an urge to do. Perhaps the world thinks you are a success, but deep down in your heart you know you have failed. If that is so,

don't despair. It is never too late to start to be a success.

It takes just as much power and energy to fail as it does to succeed, because a failure ex-spends it on non-essentials instead of conserving it for the furtherance of his objectives.

The human mind is like a child intent on getting out to play. The child is full of specious excuses for postponing an assigned task. He finds a hundred and one things that must be done before he can start on the thing that is required. He will do anything to avoid being nailed down to making a start. He wishes to play today and make a start tomorrow—but tomorrow never comes.

Paul said, "For what I would, that do I not; but what I hate, that I do." He ends his chapter by saying, "So then with the mind I myself serve the law of God [good]; but with the flesh [the human mind] the law of sin [missing the mark]." Paul certainly put it concisely.

The human mind will deliberately fritter away its God-given energies on nonessentials and fill the day full to the brim with activities that give it an alibi for not getting started.

Perhaps you think the evasiveness of the human mind has been too strongly emphasized, but before you recognize and honestly admit it, you will never get started on the thing the Father wishes to express through you. You must realize that when you catch yourself saying or thinking that you have not had the opportunity or time or money, this is just an excuse that the human mind uses to cover up the fact that it has lagged behind.

Refuse to be imposed upon in this way any longer. There always was and still is a way to realize your

life urge, but you must awake to the fact that you have allowed mortal inertia to overcome you and to provide you with excuses, to suggest soul-destroying activities that leave you so tired at the end of the day that there is no energy left with which to express your God-given abilities.

Maybe you are saying to yourself, "I don't remember ever having an urge to express anything in particular." If this is so, it means that you have crushed back or repressed this urge whenever it made itself felt so that it now ceases to press for expression. But if you think back carefully through your life you will discover what it is.

Perhaps the reason for your inertia is self-distrust. Well, who are you? And whom are you distrusting? Remember that it is useless to expect God to do for you what He can only do through you.

Maybe you are thinking sadly to yourself, "They have taken away my Lord, and I know not where they have laid him." Your Lord is not an outside power that may hear you if you call loudly enough. Your Lord is within you: "The Father abiding in me doeth his works." All the power there is is within call, but you do not have to beseech it to help you. You have to give your command in the name of the Christ.

Deep down below the subconscious mind that the individual uses is the universal subconscious Mind; or shall we say, to speak more accurately, that there is but one subconscious Mind. What we look upon as being the individual subconscious mind is simply the limited use we make of the universal subconscious Mind.

"With God all things are possible." There is no limit to the knowledge and ability contained in the universal subconscious Mind, whose surface we have merely

scratched, but it remains locked there until we call upon it. The Psalmist said, "He shall call upon me, and I will answer him." It is very obvious that he was not referring to his human personality.

The universal subconscious Mind being purely deductive, like its individual manifestation, remains passive until you make a demand on it, just as the soil does not produce a flower before the seed has been planted.

What do you want to be or to do? What is the thing that has fought for expression all your life and that you have constantly denied? Whatever it is, you can accomplish it now. All the power of God is at your disposal as soon as you are willing to make a start. The Father is prodding you into activity, that is why you have been brought into contact with the article you are now reading. You see, we are all members of one body, and just as you walk better on your feet than on your hands—because walking on your feet is the natural way—so as a member of the body of God you have your special use, and the Father shows you what it is by urging you in a particular direction.

If you are earnestly seeking, you will be shown the way, but you must take the first step.

Sow the seed. Begin to do something toward making your urge a reality. However puny the result may seem, it will be a start and the Father within, the universal subconscious Mind, will pour Himself out through you.

"Make straight in the desert [of human thinking] a highway for our God." Push aside the difficulties that loom in the way of your expressing yourself. You have built them up for yourself, whatever they may be. Conditions are a sure indication of the personality ex-

periencing them.

I remember reading how a celebrated English novelist in her early days used to rock a screaming baby with one hand and write with the other. This is an example of how grit and determination will rise above any difficulty.

The busy housewife with little time to spare owes it to her higher self to express the thing she has so long denied. With a little thought and readjustment no doubt some of her duties may be better timed or dispensed with altogether. Even spotless cleanliness can be soul destroying if in order to achieve it you have to deny yourself expression entirely. Speak the word into the universal subconscious Mind: "I will be shown how to adjust my affairs so that I may have time to be myself." Then confidently expect it to become manifest. Get to work readjusting things in any way that comes to mind so that you may have a little leisure, even if it is only one hour in the day, and in that hour get busy. If you wish to be a successful writer, start writing and write every day. Allow yourself to make no excuses. I heard some one say recently, "I cannot write before I have been abroad and got some copy." Another specious excuse for inertia; and the pathetic part is that we seldom realize that we are making excuses. If you want to write, there is sufficient copy in your mind for all the writing you could ever wish to do. Shakespeare did not have to go to Verona to write his play about it. He unconsciously drew on universal subconscious Mind for the right ideas and used them.

The story of Peter's denial of the Christ is symbolical of our denial of our God-given abilities. We refuse to recognize them and give them expression. The Master said, "Before the cock crow, thou shalt deny

me thrice." In the same space of time in our life we not only deny the Christ—our God self—thrice but many times.

Just as the iceberg is nine tenths submerged so our powers, the divine powers we can call upon, are nine tenths submerged and remain hidden unless we call upon them and use them.

I know a woman, a domestic worker, who was very "small fry" in her own estimation. She was filled with distrust of herself and fearful of trying anything unaccustomed because she was sure she would be unable to accomplish it. She badly wanted to help some relatives who were having a difficult time. She was already sending them practically all her earnings, but that was insufficient. She came in touch with Truth and began to put the ideas she had imbibed into practice. She called upon the Father to show her some way of making extra money. Some one asked her if she could make a frock, and she began to see that perhaps this was the Father's answer, the way out. So she obtained permission from her mistress to make this frock in her spare time. She made the dress quite successfully and got paid for it. A little later some one else asked her if she could make something, and her mistress, who was a Truth student, was glad to see her beginning to use her abilities. So it went on until she was doing all the work she could possibly spare the time for and she was enabled to give her relatives the help she felt they sorely needed at this time. Her mentality changed entirely. She accomplished her work easily and without strain because she realized that "The Father abiding in me doeth his works," and her ability rapidly increased.

I know a man who started life as a poor boy. As soon as he was old enough to leave school he went to

work for a mere pittance, but he was eager to learn to speak several languages. He bought secondhand books at bookstalls in the street and studied them in his spare time. Then he attended night school. He won a master of arts degree at Cambridge, became fellow of Caius College and professor of Italian in his university. The Italian authorities intrusted him with the translation of valuable ancient manuscripts for which no one equally competent could be found among their own people.

Ninety-nine out of every hundred lads working as hard as he had to work would have said they had no time to develop their latent ability even if they had a desire to do so. But this boy utilized odd moments and made a start. His urge was strong enough to make him work when others were playing. He grew into the type of person that the Father wished to be through him.

We can all do it, and there is no happiness to be compared with the joy of achievement.

HEALING THOUGHT

In the quietness and confidence of Thy Spirit within me I realize Thy abundant life, and I am healed.

PROSPERITY THOUGHT

My mind is stayed on Thee as my unfailing resource, and I am in all ways prospered.

(Use from July 20 to August 19)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 7, 1938

UNITY SUBJECT—*Soul Development.*

INTERNATIONAL SUBJECT—*Ruth: Adventurous Faith.*
—Ruth 1:6-18.

6. Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread.

7. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10. And they said unto her, Nay, but we will return with thee unto thy people.

11. And Naomi said, Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands?

12. Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should even have a husband to-night, and should also bear sons;

13. Would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters, for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

GOLDEN TEXT—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*Divine love gives me an understanding heart.*

This is a lesson on the development of the soul. The three women characters in the Book of Ruth represent three aspects of the soul. The name of the first, Naomi, means "my pleasantness," and represents love, the divine feminine.

The distinguishing feature of love is its proneness to attach itself to its object. In Naomi's case this object was the external or sense realm. She had left Bethlehem ("house of bread") during a famine, for the land of Moab. Moab represents the physical body and the external conditions of life. The soul that is centered in externals ends by being bereft of all that it holds dear. Although she went to escape famine, Naomi "went out

full." She came home empty, although there was no famine in Moab where she had sojourned. Man does not live by bread alone. His soul requires the bread of life.

Ruth (companion) represents the love of the natural soul for the things of God. Ruth was a Moabitess, but she was not attached to externals. She left her country and people to identify herself with those of her mother-in-law. She even renounced her faith in favor of that of her adopted home. She began in Moab to obey the Ten Commandments, by honoring her mother-in-law, whom she would not allow to make the long journey back to Bethlehem-judah alone. Self-forgetfulness and disinterested devotion are high aspects of the spiritually developing soul.

The third woman, Orpah, represents the youthfulness, grace, and activity of the natural soul. Orpah means "youthful freshness," but youth in its natural state is self-centered and therefore inclined to be oblivious of its responsibility to others. Orpah was easily convinced by Naomi that she should turn back to her home in Moab, and the farewell kiss that the young woman gave her mother-in-law may have been bestowed with the same carefree grace that she showed in accompanying her in the beginning of the journey.

The custom of accompanying a traveler on the first stage of his journey is an ancient one, intended to lend encouragement as well as aid and to show good will and affection. Orpah and Ruth both did the expected customary thing in starting out with Naomi. Ruth alone did the unexpected thing of determining to go the whole way with her. Love cleaves to the object of its affection, and through this union leads its possessor to gain more than he could do otherwise.

The highest development of the soul is realized when man combines the two aspects represented by Naomi and Ruth. The love of the natural soul for the things of God is strong, buoyant, constructive, hoping always for the best, and refusing to be overwhelmed by misfortune. The divine feminine (Naomi) is convinced of the supremacy of spiritual power, but continues to indulge in negative habits of thinking nevertheless. "It grieveth me much for your sakes, for the hand of Jehovah is gone forth against me."

When the stronger, more mature soul quality joins forces with the love of the natural soul for God, development is rapid. The two may be said to represent the conscious and the subconscious aspects of love. The connection between them is very close. Indeed they are inseparable if man is to maintain his soul in health. Ruth's pledge of devotion to Naomi reveals a unification of the two phases of consciousness that results in complete harmony and peace for the individual. When the subconscious feelings or emotions are suppressed instead of being allowed to issue in conscious expression, discord and mental aberration often follow. Where this does not result, dissatisfaction and unhappiness manifest themselves. Subconscious feeling should issue in conscious feeling and action. "Thy people shall be my people."

The two sons of Naomi and Elimelech, Mahlon ("sickness") and Chilion ("pining"), show that the soul has allowed its desire to be drawn to the externals of sense consciousness, and has given its substance to that realm. Therefore the thought emanations that spring from the soul are not so vital as they should be.

Love knows its desires, and he who loves knows his own mind. To argue or attempt to dissuade is use-

less. "When she saw that she was stedfastly minded to go with her, she left off speaking unto her."

QUESTIONS

1. What do Naomi, Ruth, and Orpah represent in this lesson?
2. Give the meanings of the three names.
3. Why did Naomi go out full from a land of famine and come home again empty from a land of plenty?
4. What two aspects of the soul combined promote soul development?
5. Interpret Ruth's resolve "Thy people shall be my people" in terms of consciousness.

Lesson 7, August 14, 1938

UNITY SUBJECT—*The Balanced Life.*

INTERNATIONAL SUBJECT—*The Relation of Temperance to Character* (A Personal Aspect of Temperance). —Prov. 4:10-23; I Thess. 5:6-8.

10. Hear, O my son, and receive my sayings;
    And the years of thy life shall be many.
11. I have taught thee in the way of wisdom;
    I have led thee in paths of uprightness.
12. When thou goest, thy steps shall not be straitened;
    And if thou runnest, thou shalt not stumble.
13. Take fast hold of instruction; let her not go:
    Keep her; for she is thy life.
14. Enter not into the path of the wicked,
    And walk not in the way of evil men.
15. Avoid it, pass not by it;
    Turn from it, and pass on.
16. For they sleep not, except they do evil;
    And their sleep is taken away, unless they cause some to fall.
17. For they eat the bread of wickedness,
    And drink the wine of violence.
18. But the path of the righteous is as the dawning light,
    That shineth more and more unto the perfect day.

19. The way of the wicked is as darkness:
They know not at what they stumble.
20. My son, attend to my words;
Incline thine ear unto my sayings.
21. Let them not depart from thine eyes;
Keep them in the midst of thy heart.
22. For they are life unto those that find them,
And health to all their flesh.
23. Keep thy heart with all diligence;
For out of it are the issues of life.

6. So then let us not sleep, as do the rest, but let us watch and be sober.

7. For they that sleep sleep in the night; and they that are drunken are drunken in the night.

8. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

GOLDEN TEXT—

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
—Prov. 20:1.

SILENT PRAYER—*The spirit that animates me is my indwelling consciousness of Christ.*

Temperance means moderation, and although in a narrow sense the word is used to denote total abstinence from intoxicating liquors, primarily it means the moderate use and enjoyment of all good things. It does not rightly apply either to the moderate or immoderate use of intoxicating liquors, since it is admitted that these are not good for the human body.

A certain amount of food is necessary to man's continued bodily health and strength. Total abstinence in this regard brings depletion of the physical forces and, if the abstinence is prolonged, death. One's food must be such as to furnish the elements necessary to maintain

the body in health and vigor, but temperance in eating is essential to health also. Taking more food than is needed burdens the digestive system and is not good.

Another object of temperance is the proper use of nonintoxicating beverages. Water, milk, and other nonstimulating liquids belong in this class, and all may be indulged in in moderation with only good results.

Temperance applies also to physical exercise. Excessive exercise of any set of muscles develops them beyond normal proportions. If the exercises are later discontinued the muscles atrophy. Intemperate exercise is not good, but a certain amount of activity gives healthy tone to the muscular system. Temperance is here the "way of wisdom" that results in renewed vigor of the whole man as well as in ease of movement and perfect self-control.

"When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble."

The laws of health are part of the divine law, and no one who fails to keep them can express the divinity that is in him. They cover not only temperance in eating and drinking. The laws of right thinking and speaking are also a part of them. Those who think and speak words of Truth and wisdom find these habits life-giving and conducive to bodily health.

"My sayings . . . are life unto those that find them,
And health to all their flesh."

The balanced character belongs to him who has learned to control his thought life. This includes both conscious and subconscious thought. The issues of life spring from the subconsciousness, and to control what is below the surface of consciousness nothing avails so much as right habits painstakingly formed. Words kept "in the midst of thy heart" are first held in the con-

scious mind by faithful practice. Once they have become part of the mental habit, the effort to hold them is no longer noticeable. In the beginning however all diligence is needed to this end.

The issues of life are the outcome of our habitual thoughts. If the lines fall to us in pleasant places, it is because we have cultivated a pleasant frame of mind. The worst cannot happen to one whose attitude towards life is that of cheerful acceptance. The admonition of Jesus to "be of good cheer" and the command to Joshua to "be strong and of good courage" are of a piece with the watchfulness enjoined in this lesson on all who aspire to live a balanced life.

The self-watch requires perseverance, and we who "are of the day" in that we understand something of the hidden springs of conduct and character realize how completely and fully it is possible for us to protect ourselves from all mischance by holding ourselves in the consciousness of faith and divine love.

Intemperance whether of physical habits or of the thought life results in part from ignorance. Those who do not realize the necessity of forming right habits of thinking and living and who make no effort to that end "sleep in the night" of unenlightenment. "They that are drunken are drunken in" the same night. Some, those who are better informed than their conduct indicates, still do not know how much more satisfying life would be if they but enlisted their best efforts on the side of temperate living and thinking.

As a guide to the formation of character and the living of the successful life the intellect has its good points, but these points are confined to narrow limits. The head, center of the intellect, must be protected from the "slings and arrows of outrageous fortune," and to

insure its protection we need to cultivate the hope of salvation through Christ, and confidently expect the coming to pass of our heart's desire.

QUESTIONS

1. To what does the word "temperance" apply?
2. When should one practice abstinence and when temperance?
3. Are the laws of health part of the divine law?
4. Whose is the balanced character?
5. Interpret the term "the issues of life."

Lesson 8, August 21, 1938

UNITY SUBJECT—*Answered Prayer.*

INTERNATIONAL SUBJECT—*Hannah: Godly Motherhood.*—I Sam. 1:9-18; 2:1-5.

9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the door-post of the temple of Jehovah.

10. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore.

11. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

12. And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth.

13. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah.

16. Count not thy handmaid for a wicked woman; for

out of the abundance of my complaint and my provocation have I spoken hitherto.

17. Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him.

18. And she said, Let thy handmaid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more *sad.*

1. And Hannah prayed, and said:
   My heart exulteth in Jehovah;
   My horn is exalted in Jehovah;
   My mouth is enlarged over mine enemies;
   Because I rejoice in thy salvation.
2. There is none holy as Jehovah;
   For there is none besides thee,
   Neither is there any rock like our God.
3. Talk no more so exceeding proudly;
   Let not arrogancy come out of your mouth;
   For Jehovah is a God of knowledge,
   And by him actions are weighed.
4. The bows of the mighty men are broken;
   And they that stumbled are girded with strength.
5. They that were full have hired out themselves for bread;
   And they that were hungry have ceased *to hunger:*
   Yea, the barren hath borne seven;
   And she that hath many children languisheth.

GOLDEN TEXT—*Her children rise up, and call her blessed.*—Prov. 31:28.

SILENT PRAYER—*I lift up my soul to envision the Truth of God.*

The question is sometimes raised by Truth students whether prayer should be made for specific ends or should be of a general nature only, leaving the working out of the petitioner's good to God. The birth of Samuel is an example of a specific answer to a specific prayer. Hannah desired a son, prayed for a son, and made a certain covenant with Jehovah as a pledge of

her willingness to give as she should receive. She thus fulfilled all the conditions of true prayer, and failure to realize her desire would have been more remarkable than the fulfillment described in this lesson. Since God is faithful, those who faithfully obey the divine law receive without fail the reward of their union with Him through faith.

Children are typical of innocent, sincere thoughts, and the soul that is in favor with God abounds in both innocence and sincerity. Hannah (grace, favor) represents the soul established in divine grace and favor because of its high aspirations and earnest prayer.

Hannah's rival Peninnah taunted her with her childless condition. Peninnah (gem, jewel) represents the soul that is lifted up in individual consciousness and unified with the understanding that man's inheritance is from God. Such a union is fruitful of good thoughts and ideas. Peninnah has sons and daughters.

Elkanah (possessed of God) represents the understanding by man that he is from God, that his inheritance is from God, that God possesses all, that all that the Father has is man's, and that it is not to be owned by him selfishly but by virtue of the fact that he is a product of the infinite source.

Eli ("my God") represents the intellect under spiritual discipline. Those whose light is purely intellectual are sometimes lacking in understanding. Eli mistook Hannah's silent prayer for the mumblings of a drunkard.

"Hannah rose up after they had eaten in Shiloh." Eating is a form of affirmation of spiritual sustenance. Shiloh (whole, sound, Saviour) represents peace of mind, wholeness, security, abundant good. It was a fitting place for men to worship Jehovah and offer sacrifices. True worship brings relaxation of mind, and

other desired blessings follow in divine order.

Answer to prayer comes in response to obedience to law. Hannah had had her feelings deeply stirred by her rival's mockery and her taunting words. To escape the reproaches heaped upon her she prayed to the Father, first in bitterness of soul, later quietly and confidently. The first prayer did not ascend to the Father, but the bitterness served to intensify Hannah's feeling to the point of great earnestness. The second, confident, prayer touched the bounds of universal wisdom, and the response was sure. Hannah's prayer was heard and answered. Samuel means "heard of God," and represents spiritual discernment or the understanding by man that he is from God.

Hannah was given a son, and that son was given to Jehovah. In thought, word, and deed Samuel belonged to Jehovah, for he was a faithful priest all the days of his life.

Hannah's third and last recorded prayer is one of praise and thanksgiving. Instead of grieving over the parting with her infant son Hannah exulted that she had him to give to Jehovah. Her strength, power, glory, and pride (symbolized by the horn) were exalted by the fulfilling of her vow. This is always the case when the soul is enabled to keep its word.

In this "soliloquy of a beholding and jubilant soul" we find rejoicing over deliverance from trouble. Jehovah is seen as All-Good.

> "There is none holy as Jehovah;
> For there is none besides thee."

Jehovah is divine wisdom and knowledge, the balance and equilibrium of divine law. "By him actions are weighed." The law of compensation finds its source in the divine. The mighty who use their power to afflict

others lose that power. The weak who cannot walk without stumbling build up strength by dreaming of it and working to express it.

The last lines of the prayer resemble the Beatitudes. Those who hunger learn to observe the law of supply and demand and so satisfy their hunger. Those who are full neglect to keep the law and come to want. Prosperity, poverty, emptiness, fullness, all are expressions of inner states. The mind of man decides what he shall experience.

QUESTIONS

1. What are the conditions of true prayer?
2. What does Hannah represent? Peninnah? Elkanah? Eli? Samuel?
3. What does the reference to eating in Shiloh symbolize?
4. What understanding of spiritual truth is found in Hannah's prayer of thanksgiving?

Lesson 9, August 28, 1938

UNITY SUBJECT—*Man the Builder.*

INTERNATIONAL SUBJECT—*Eli: Responsibility for Others.*—I Sam. 3:11-14; 4:12-18.

11. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end.

13. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever.

12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13. And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli.

15. Now Eli was ninety and eight years old; and his eyes were set, so that he could not see.

16. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, How went the matter, my son?

17. And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God, that *Eli* fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT—*Train up a child in the way he should go.*—Prov. 22:6.

SILENT PRAYER—*I am responsible for the faithfulness with which I follow Truth.*

The extent of man's responsibility is greater than many people realize. When a person reaches the age of twenty-one under man-made law, he is usually regarded as fully responsible for his actions as an individual and as fully answerable for them to the authorities that administer the law. As a social being he is responsible for his conduct as a citizen and must account for it to his fellow men. As a parent he is responsible for his children under both human and divine law, and

the way in which he discharges his responsibility not only shapes his own character, but tends to mark out the channel in which the lives of his children are more than likely to run. Man is thus a builder of character and a creator of destiny for more than his own generation.

In the rearing of his children man reveals his consciousness as being that of either a natural or a spiritual being. Confining his efforts to precept and advice reveals his status as that of only the natural man. Example and silent influence disclose the working of the spiritual man.

To determine how a child is being reared one looks not only at the parent but at the child also. If the latter begins to understand principles and is learning to apply them in practical fashion, his training is that of a parent established in the way of the Christ. On the other hand, if the child remains irresponsible after he becomes "of age" and lacks a grasp of fundamentals, he has not been adequately or properly grounded by those who have had charge of him.

Eli ("my God"), if he had truly expressed the meaning of his name, would have trained his sons both silently and audibly, by the power of his thought for them and by his spoken word. Eli represents the intellect when subjected to spiritual discipline, a discipline the more severe in Eli's case because of his failure to express his faith in Jehovah in his thought life. Instead of remaining passive to the misconduct of his sons, contenting himself with good advice to them, Eli could have held them in the thought of their perfection as spiritual beings until their better nature awoke and became dominant. Many a youth has been kept upright by the power of his mother's prayers and her faith in

him. The sustaining power of these agencies can scarcely be overestimated.

Samuel (God hath heard) represents the inner voice through whose expression we come to a deeper realization of our responsibility to God for ourselves and for others. Eli, "an old man," presumably was endowed with the understanding and wisdom of experience, while Samuel, a child, presumably was lacking in this regard. The presumption however is misleading, for the converse proved true. Samuel foresaw the ruin that Hophni and Phinehas were bringing on themselves and their father's house by their evil ways. Eli, with full knowledge of the facts, failed to discern the effect of the causes then at work, and took no constructive step to alter the nature of the causes.

There is a negative goodness that is purely material. Possessing it, a man may avoid evil without making any active effort to do good. He may hold a position of high responsibility without filling the position or discharging the responsibility except in the letter. His influence in such a case is wholly negative. Small wonder if his children fail to fulfill his hopes.

Physical birth is only a partial expression of parenthood. The birth of the soul or conscious aspiration toward goodness is proof of spiritual parenthood. No one is wholly a father or a mother before this "second birth" is consummated and the soul of the child awakened to a consciousness of its rightful place in the divine plan.

Spiritual discernment can be developed better with instruction than without it. Samuel showed discernment when he was still too young to understand the full import of what he discerned. The susceptible mind of the child responds readily to the truth of ideal reality. To

be awakened early to the reality of the ideal is the right of every child.

Metaphysically man is responsible for his thoughts, the offspring of his inner life. Hophni (strong) and Phinehas (oracle) represent the natural product of one's desire to grow spiritually in strength and power. Lacking discipline and intelligent direction, these powers may turn towards material expression and cause the spiritual forces to become disorganized. The person then suffers a defeat that prompt action in thought control would have prevented.

QUESTIONS

1. How does responsibility affect man?
2. Is man's method of rearing his children an index to his character?
3. What does the name Eli mean, and what does it represent?
4. Why did Samuel discern what escaped the notice of Eli?
5. For what is man responsible metaphysically?

Friendly Hour

By Lida Marie Erwin

There's a precious time at the end of day
When shadows weave their gloam;
When the loitering sunbeams have ceased their play,
Like children going home;
When the candles in heaven's windows are lit,
And the drowsy elm trees nod:
There's a friendly hour when I love to sit
And have a talk with God.

Beauty for Ashes

BEHOLD, I MAKE ALL THINGS NEW.

BY E. M. MURRAY

Sometimes when life seems strangely drear,
When joy has fled and pain is near,
When paths are rough and skies not clear,
I hear His voice come thrilling through:
"Behold, child, I make all things new!"

I see new life flash through the earth;
Then following winter's cold and dearth
Comes miracle of glad new birth!
Again His challenge has proved true:
"Behold, child, I make all things new!"

My heart accepts this glad release,
Bidding its doubts and fears to cease
That it may know His perfect peace
And hear His voice come thrilling through:
"Behold, child, I make all things new!"

Since earth each spring is newly clad,
Lift up your hearts, ye lone and sad;
Your Easter dawns! Let all be glad!
And see His challenge still prove true:
"Behold, child, I make all things new!"

Silent UNITY

I am wise, alert, intelligent, quick to comprehend and make decisions.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

It is admitted by philosophers and metaphysicians that creative Mind is wise and powerful and that it infuses the qualities of wisdom and power into its creations. There is wide difference of opinion as to the measure of influence which omnipresence imparts to its creations, but ordinary logic and observation force us all to the conclusion that design and its consummation are involved.

Admitting intelligence as integral in creative Mind, our next question is, How is this intelligence or knowing quality carried in that Mind? The obvious answer is that it is carried as ideas and that these ideas are subject to appropriation by any aggregation of ideas that has evolved self-consciousness. Man is an outstanding example of an aggregation of ideas and thoughts capable of appropriating intelligence, and he has direct access through his I AM identity with the parent Mind, from which he may draw as he wills. Jesus condensed this truth into a few words in John 16, where He says: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth . . . All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you."

Jesus also represented this realm of abundant

ideas in God-Mind as a great feast to which we are all invited. But as of all things spiritual, we must partake through our mind. We must lay hold of the flood of ideas composing God-Mind by gripping them with our words. "Decree a thing, and it shall be established unto thee." Our class thoughts for this month have for their object the quickening of our intelligence.

We have been taught that intelligence came to us largely as the result of study and mind discipline. This is true, but we have not always been told how to open our mind to the great source of intelligence and how to get from it ideas charged with spirit and life. The study of Truth does not relieve us of the responsibility of developing our mind, but it reveals to us Mind omnipresent, from which we may draw the very best ideas on any subject.

This appropriation of ideas by affirming them is a mystery to the one who has not experienced it; and even to those who practice it and get results in quickened intelligence the method is not understood in detail. There are phases of radio that are not understood by those who use it constantly. Edison once admitted that it was always something of a mystery to him how the human voice could be compressed into a few grooves on a rubber disk and then flared into the air again with all its original intensity.

The mysteries of the mind and its outlet, the voice, are very many, and we should be cautious how we place limits of any kind upon either. Caruso could shatter a wine glass with his voice.

Infinite Mind and its laws are always just one jump ahead of man and his comprehension. So we have to take much on trust, inspiration, and faith.

However the better you understand a proposition the more faith you have in it. Delving into the realm of divine ideas with your whole heart will, by the operation of the law of attraction, draw to you more ideas of the same character. Making those ideas your very own will clinch them in your consciousness and they will abide with you.

So with this understanding of the divine law let us all get together in the unity of the Spirit.

HEALING THOUGHT

I am perfect harmonious life, substance, and intelligence, at peace in mind and in body.

PROSPERITY THOUGHT

I am working in harmony with God, and all of my affairs are adjusted in divine order and prosperity.

(Use from August 20 to September 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT TO thank you for your part in the recovery of our little son R——. For as sure as the sun is in the sky, God heard the many prayers that went up for our child. Even when we were told he might not get well I sat at his bed and kept affirming that God's healing power was even then flowing through his little body. Today he is in better condition than he has been for a long time. He was a mighty sick boy when he went to the hospital, and they all told us that patients with head wounds often develop meningitis. But I knew that if it was God's will, He had power to raise up our child. I gave him to God when he was a baby, and perhaps God has spared him for a purpose in His vineyard. I am so grateful to you and God. May God greatly bless you in your wonderful work.—*Mrs. J. R. McW., Indianapolis, Ind.*

MY WIFE wrote to you about my being taken seriously ill while at work on Christmas Eve and of being operated on the same night. I want you to know that I am grateful from the bottom of my heart for the help your prayers gave me. I was operated on at 8:30 p. m. for

a ruptured appendix and an abscess between the kidney and the appendix. As peritonitis had already set in they told my people there was not a chance of my living. I came out of the ether at 4 a. m. on Christmas morning, and each day since I have steadily improved. Doctors and internes at the hospital say they cannot understand how any one in my condition could improve so fast. I know your prayers to God is what saved my life. Again I sincerely thank you for them.—*T. E. McI., Chester, Pa.*

MAY GOD bless you for your work even as we have been blessed in my mother's recovery of her health and the solving of her problems. We are very grateful for your help, and we pray that you may always be a saving help to all.—*Mrs. A. C. K., Jackson Heights, N. Y.*

I SHOULD like to report that after being away for seven months I was able to come home for Christmas. I was operated on, and a friend of mine wrote to you for prayers for me. My appendix had been ruptured on my way to Canada, and my case seemed hopeless. Doctors and every one considered my recovery a miracle, but I know that God heard and answered your prayers as well as those of my pastor and loved ones. I am truly grateful for all my blessings. Inclosed please find a love offering.—*Mrs. G. C. R., Ridgewood, N. J.*

SEVERAL weeks ago I wrote to you for prayers at the urging of my mother. My eyes were failing rapidly and glasses and treatments helped but very little. Along with my losing my hair this had made me desperate. Being only twenty-two years of age, I could see nothing but many unhappy days ahead. With heartfelt gratitude I can now report that my eyes are steadily improving and that my hair has ceased falling and is filled with new life, beauty, and luxuriance. In fact I

am undergoing a complete change. To feel and experience the presence of God is truly wonderful. God bless you all.—*W. A. N., San Diego, Calif.*

I WROTE to you several weeks ago asking for prayers for relief from the severe backaches from which I suffered every night. I am happy to relate that since writing that letter I have not been troubled with pains in the back. My relief came while my letter was en route to Kansas City. I can't find words to express my gratitude. However you must know how grateful I am. —*F. M. L., Hartford, Conn.*

Filled with Plenty

I WROTE YOU several months ago for prayers that my daughter might secure a position. Thanks to Unity she secured one three days ago with a splendid firm and exactly the type of work she is trained for. During the eight months of waiting my faith never wavered for a moment, for I knew that in Divine Mind there is always a good reason for delay. In her case her health has been built up by resting. Please accept my grateful thanks and also the offering.—*Mrs. G. C. W., San Francisco, Calif.*

THERE IS no work I enjoy more than making candy in my own kitchen, but I needed money to start some orders for homemade candy for the Christmas holidays. Two days after I had written to you for help I received a letter from a friend who wished five pounds of candy to be delivered, and who payed in advance. Then other orders followed. Every purchaser was pleased, saying it was the best candy he had ever tasted. God bless you. I am sending a share of my supply, which has been so

bountifully bestowed on me.—*M. G. L., Brooklyn, N. Y.*

He Shall Have Abundance

I WANT you to know that I have been truly prosperous during my bank drill. I have had some experiences that I would have called trouble or bad luck had it not been for the spiritual understanding that I gained through your help. Please send me another bank immediately. —*Mrs. J. B., Longview, Tex.*

SINCE I started using the prosperity bank plan I have been blessed in always having money far ahead of time to pay my taxes, interest on the mortgage, and other bills. This is one of the reasons I do not want to be without a bank at any time. I thank and praise God from whom all blessings flow.—*Mrs. L. J. K., Chicago, Ill.*

Suffer the Little Children

I ASKED you for prayers for R——, who is eleven years of age. He was not getting along well in his schoolwork and was considered very backward for his age. I am happy to write you that he is doing very well. He passed into a higher grade at Easter. Bless all of you at Unity for your wonderful work. God never fails. —*E. M. C., Detroit, Mich.*

RECENTLY I wrote for prayers upon request of my son Bob, who was worried over his examinations. I want to thank you so much and he wants you to know how thankful he is. He passed with an average of 93.5 and was an honor student in two of his subjects. We praise and thank God for showing us a practical, everyday,

workable religion.— *Mrs. C. L. H., Lansing, Mich.*

Search the Scriptures

ALLOW ME to thank Spirit in you for the return of my first correspondence course paper. Material substance is becoming more manifest. However the Spirit in me unfolding in my consciousness is the joy for which I most praise God and for which I thank you. I am sincerely knowing Spirit in me is all wisdom, love, and abundance.—*G. W. W., Henryetta, Okla.*

I AM INCLOSING my essay on the 2d lesson of the advanced course. This second review has been a wonderful help to me, and your annotations are always very clear. Your annotations on question 19 were especially helpful to me. While I have read and believe that the body is spiritual, I missed a point or two, which your explanation made very plain to me. Again I thank you for what you have given me, and God now does bless you in all ways.—*G. A. M., Placerville, Idaho.*

My Help Cometh from Jehovah

WORDS cannot begin to express what joy, health, and strength your literature is bringing into my life. It is as if I had entered a new phase of existence, and everything seems entirely transformed. With *Unity Daily Word* to guide me on my daily path I cannot go wrong. It is a shining beacon. May your wonderful work be richly blessed.—*E. L., Cookhouse, S. Africa.*

THROUGH YOUR literature many discouraged ones are comforted and encouraged. I look forward eagerly to your publications and try to follow your advice. I find

my daily reading an armor for each day. Words can scarcely express my gratitude for the blessings that have come to us through the Unity teachings.—*Mrs. J. P., Roscoe, Calif.*

I HAVE RECEIVED wonderful help from your periodicals and books. I always pass the good on to others, and through so doing I have gained peace of mind for myself. Your articles have changed the outlook of many a family, and God is surely teaching the world peace and good will through you at Unity School. God bless you for your work for mankind.—*D. C. T., Washington, D. C.*

YOUR MAGAZINES are a source of comfort and joy as well as a source of light in the solution of the many problems of life. I have been a subscriber for many years and always look forward to the arrival of each copy. Yours is a great work in salvaging humanity. May you be blessed in your every undertaking.—*G. H., Washington, N. C.*

Free from Cares

THANK YOU for your letter and for your effective prayers. The result is perfect, and you need not pray further for my father to be free from false appetite. Since the day I wrote to you for help he has not even taken a glass of beer. My stepmother and I are more than grateful for this welcome change and its beneficial results for our family. Thanks again to you and to God. —*L. K., Newport News, Va.*

MY SON and his partner have been completely exonerated from the false charges that were brought against them. Among the many who testified for them was a

highly respected and influential judge, who came voluntarily and testified to my son's good character. I thank you very much for your prayers. God bless you all, and please accept the inclosed offering.—*Mrs. W. E. B., Birmingham, Ala.*

He Is My Refuge

SEVERAL months ago I was healed of adhesions, the aftereffects of an operation. The doctor had said there was no help for me except through another operation. I have also been helped financially and spiritually by your prayers. I am very grateful for your help.—*Mrs. D. L. F., Los Angeles, Calif.*

RECENTLY I wrote you for prayers that two hundred dollars in travelers checks lost in Chicago might be found. You do not need to pray for that any further, as the checks were returned to us by the conductor when we reached Detroit. We put the matter in God's hands and, thank God, He gave the checks back to us. I am very grateful to you and to God.—*Mrs. C. O. C., Boise, Idaho.*

Unto Us a Child

IT IS WITH thanks and the utmost appreciation that we write to you at this time. We are grateful to all of you for the prayers you offered for Mrs. Z—— during her pregnancy. We are very proud and know that you will be glad to know that our child was born this morning, and mother and child are in fine condition. They came through with God's help, we know. We thank you from the bottom of our hearts for your help.—*Mr. and Mrs. J. A. Z., Cincinnati, Ohio.*

I HAVE a lovely baby girl born several weeks ago. Her birth was so easy and so natural that I hardly had time to get to the hospital. I used your affirmations all the time, and I can truly say that I felt no nervousness or fear. It is hard adequately to express my gratitude for your wonderful help.—*Mrs. S. H., Los Angeles, Calif.*

His Truth Is a Shield

I AM WRITING to let you know what I believe your prayers did in saving me from a great tragedy. Last fall I asked Silent Unity to help me find a new home. We had wanted to move to a certain place as it seemed better for my health. We tried to get a certain cabin but for various reasons were unable to do so. Well, during the Los Angeles flood this whole canyon was destroyed and the cabin we tried so hard to rent was entirely washed away. The house that we have been living in the past three years and a half is one of the safest from any flood waters. That proves to me that we never know how God does His work. I thank you for all you have done.—*Mrs. F. M., Tujunga, Calif.*

Study to Be Quiet

RECENTLY while attending school I wrote to you for prayers, and your prayers and mine were answered. While I had a very heavy schedule, the heaviest I have ever had, I received the highest marks in each subject. I also had greater peace of mind during that school term than ever before. I feel happy that this demonstration has given me greater faith in Him who does all things well. I am very grateful for your help.—*H. B. M., Little Rock, Ark.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have been very unjustly treated by the Federal and the local city government. They have condemned my land for half its cost to me, and I can't even collect the sum due me. Am I being guilty of self-pity when I feel that the deal is very unfair?—*Question answered by Silent Unity.*

In working with God to bring prosperity into your affairs it is quite in harmony with Truth to be active in an outer way while you are inwardly active in thought. However it is important to realize that the perfect solution you may have in mind concerning the land that was condemned may not be the same solution that God has. When discussing your interests with officials and others, abide in the serene realization that all things work together for your good, but do not hold a definite thought concerning just what your good should be. Realize that the standards of justice from the viewpoint of men are not always in harmony with divine principles. It is because of this that you cannot determine, through reasoning in the light of established business ethics, the divine solution to your problem. In your personal contacts with others endeavor to assume what may be termed an "intelligently indifferent" attitude. Do not commit yourself so entirely to one single avenue of supply that you close your vision to other sources of good. As you work in the conscious realiza-

tion that your prosperity may come in an infinite number of ways, you are absolutely certain to bring forth abundance in a perfect way.

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My mother has passed away, and I feel that she and I failed in demonstrating life and health for her. I miss her and grieve for her. I wasn't always good to her, and I should like to be forgiven, but it is too late. Please help me and tell me how to help myself and my dear mother.—*Question answered by Silent Unity.*

Although you no doubt now realize ways in which both you and your mother could more wisely and understandingly have met the situation, you must no longer hold either yourself or her in the thought of condemnation or grief. Remember that it is the inherent right of every soul to decide its own experiences. Since your mother chose to relinquish the body form you had known, we can believe that she was but seeking rest and renewal in the Father's life and love. Think of her as held close to His heart, asleep for a while on His bosom, and rest assured that He will watch over her and direct her into joyous new unfoldment, radiant soul growth.

Of course there is forgiveness for you! The Father, who loves His children eternally, gladly and freely forgives every mistake, and graciously offers new opportunities to accept and enjoy the blessings He would bestow. You may be sure that your mother has forgiven you; for from her consciousness has been erased every unhappy memory of the past so that she may go forward into the new joy and peace that God wills for her. You can best be of help to her and to yourself by letting go of all thought of that which is past, blessed

friend, and learning to know and express the good that God wills for you.

"Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus," said Paul. Let this be your watchword as you pray each day. As you accept new ideas of peace and joy and Truth you will find that the old thoughts and griefs will pass away, and you will be free, joyous, blessed in every way.

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I don't understand your teaching about the difference between good and evil. Will you try to make it clearer for me?—*Question answered by Silent Unity.*

Perhaps you will find it helpful in understanding the terms "good" and "evil" if you will substitute the words "wisdom" and "ignorance" in relation to human conduct. So-called evil is simply lack of knowledge of God's laws. Students of Truth, as they grow in understanding, improve their thinking, speaking, and acting; and what may have seemed absolute good to them becomes slightly negative in the light of later knowledge. Thus it is apparent that "evil" is only a relative term. That which seems "evil" to one person may for a time be "good" to another, if the so-called "evil" helps him to grow into a greater knowledge in which he will give up the "evil." When it is realized that all souls are at school engaged in study and growth with life and experience as the teacher, there is no reason for being disturbed by the conduct of others. Every one has within a divine self, and this divine self is ever guiding him in the way of greater wisdom. As wisdom increases so-called "evil" decreases, and man lives more and more in harmony with God's principles.

Nothing can bring you peace but the triumph of principles.—Emerson.

Do you look to things and conditions in the outer world to bring you security? Do you intrust your happiness to the keeping of others? If so you are apt to have disappointments. For you are not justified in depending for your happiness on even the most promising set of events or on the most beloved person. Only God can satisfy your yearning for peace and happiness. In an article called "Investments," in the August issue of *Unity Daily Word,* Cleda Reyner explains very clearly why this is true.

"Come on and be friends," invited Marjory Lawrence, holding out her hand to the young reporter Lansing Klee. Her own fiancé Harry Peel was angrily ordering Klee from the club grounds, while Farmer Wren was brandishing his gun in a threatening manner; for the ground was his and not the club's, he claimed, and Klee was his friend. Marjory saw trouble ahead and tried to avoid it by showing a spirit of friendliness. But before her father could get her away from the scene and into the car she heard the deafening report of a gun. "More than Half Right," by Gardner Hunting, is a two-part story that begins in August *Progress.* It emphasizes a truth that could well be used in promoting peace between individuals or nations.

In an August issue of *Weekly Unity* Clara Palmer has an article called "Richer than Gold," which is the perfect answer to any one who questions the right of Chris-

tians to seek prosperity. This article shows that the more we comprehend the riches of God, the more we use and share His riches, the greater will be the inflow and the assurance of supply to the people of all nations. "Richer than Gold" will give you some new ideas about prosperity.

"A Brief History of Business" is the title of a series of articles by Fred A. Barrow that begins in *Good Business* this month and will run in five consecutive issues. In this series the author presents a pageant of events showing the progress and development of business from its primitive beginnings to the present. He points out that all through the ages God has been working through man to the end that man might improve his lot and find joy in living, and he shows the influence that Christianity has had on the progress of business. The chapter titles are "Beginnings of Business," "Business in Old Testament Times," "Business in the First Christian Centuries," "Business in the Middle Ages," and "Business during the Last Five Centuries."

When Fridjof took home the stray dog that Pedro had given him he did not dream of the good that was to come of it. From the first the dog amused and cheered his grandfather, who was a cobbler. When Fridjof would play on his harmonica the dog would stand up on his hind legs and sway with the music. Then Grandfather would laugh and forget that business was not good and that the rent was due. How Fridjof's music and the dog's clever dancing were instrumental in bringing Grandfather more shoes to mend is told by Sara Sloane McCarty in August *Wee Wisdom* under the title of "Fridjof Plays a Tune." The boy's unselfishness is a helpful lesson for both boys and girls.

OF WORLD-WIDE INTEREST

From all over the United States and from many foreign countries come those who wish to take the courses offered at the Unity Training School. Former students come again and again, and each year there are new ones; all of which is a token of the high esteem in which the Unity Training School is held.

The primary aim of the School is to train men and women for leadership in the Unity field work, and many come for this instruction. Others however are interested only in receiving individual spiritual help, and these are equally welcome.

The third term, August 1 to August 26, offers courses in Spiritual Healing, Natural Prayer, Bible Interpretation, Spiritual Development, Creative Thinking, Bible History, and a class in *Lessons in Truth*. Consult your prospectus for the names of the teachers who will conduct these classes. If you do not already have a prospectus, you can obtain one by writing to the Unity Training School, 917 Tracy, Kansas City, Mo.

"GOD MOVES IN A MYSTERIOUS WAY HIS WONDERS TO PERFORM."

A young man prayed to be taken from the riotous life he was living and to be kept away from it until he ceased to care for it. It may seem strange that before long he found himself in prison under a sentence of six

to fifteen years. But he also found happiness, peace, and understanding faith in prison, where through the help of *Weekly Unity* and *Lessons in Truth* he learned to know God as his loving Father.

This young man wrote a letter to Silent-70 telling of his experience and of the help that he had received, saying that he was happier than he had been in all his twenty-eight years. He was further blessed by having his sentence cut to two years without effort on his part.

Silent-70's files are filled with just such human-interest stories showing how Unity literature has brought new light and happiness to unfortunate persons. Silent-70 sends this literature free of charge to institutions of all kinds, a missionary work that is made possible by gifts from Unity's loyal friends.

MAKE A START NOW

The sooner you begin a systematic study of Truth the sooner you will be on your way to peace, love, joy, health, and other blessings of life. You do not have to wait for any set time to start your studies. Take the first step today by writing for a folder that gives full information about the Unity home study course. The Unity Correspondence School has graduated many students, helping them to bring great changes into their life and affairs. Address your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4403 W 8th; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nina Fisher (LT) Unity, 2801 S Rimpau; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stoiber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity,

Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Edmund (LT) and Hazel Risk (LT) Unity, 350 Cedar

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert Theater

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, (mail address) 180 Central Park So; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John C. Coulson (LT) Unity, University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. C. Gillespie

(LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lilian Brass, Unity, Milam bldg

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott, (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8th ave W

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2d ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa

Burlingame—Meta Cen, 217 Primrose

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl

Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice

Palo Alto—Christian Assb, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Truth Cen, 1415 27th

San Diego—Unity, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp

San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col), 745 Marion

Lakeland—Unity, New Florida hotel

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side CI (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

Springfield—Unity, Hawver bldg

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity, 33 W 39; Josephine B. Sieman, Steinway Hall; Meta Home Book Shop, 56 E 55 st; Unity CI (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42d

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

Lima—Unity CI, Central bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity CI, Commerce bldg

Houston—Unity CI, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Liverpool—Unity Cen, 125 Mt Pleasant

Leicester—Emma Dansan, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prae Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity CI, Edibe-Dibe Road, Calabar

September 12-18

This year "Lessons in Truth" Week, an annual event among Unity people, will be observed September 12 to September 18. Circle these dates on your calendar

to remind you of the approach of a period that holds for you great possibilities of spiritual growth.

During these seven days you will be joined by Unity students the world over in meditating upon the teaching of *Lessons in Truth.* The united thoughts and prayers of this group have power to bless in a special way each one who takes part in them.

Lessons in Truth, by H. Emilie Cady, has long been used as a textbook by Unity students, and no matter how many times you read it you will find in it some new help and guidance. If you do not have a copy, order it now from your nearest center or from Unity headquarters so that you may be ready for the beginning of this week of intensive study. With your book you will receive a free study guide called "Getting the Most out of *Lessons in Truth* in One Week."

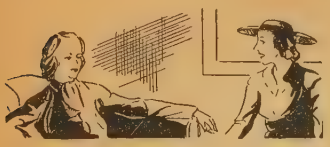
Health from God

With all their intricate equipment and vast experience, even doctors today admit that they must ultimately depend on nature (or God) for even the smallest healing.

So if you are ever troubled by seeming illness, go directly to the source of all your health, God. Unity has a book to help you do this. It is called *Divine Remedies,* and it shows just how you can call on God to heal any part of your body. It includes specific healing affirmations as well as instructions for harmonizing your mind to aid in healings.

Barriers Removed

Imagine being unhappily married, with three antagonistic stepchildren to do for,



and not enough money for the family's needs, and you have a faint idea of the problems that beset a woman whose true experience will be told in the September issue of *Unity*.

In despair this woman went to a Truth teacher. The advice given her was hard to take, but she was unwilling to accept defeat and decided to give it a trial. From the very first it worked. Gradually all inharmony disappeared, financial conditions improved, and the family life was completely transformed. Read "Step by Step," and see that some friend has access to it too by sending him a subscription for *Unity*, $1 for twelve months.

The Way Back

"In consciousness, man has strayed away from the universal principle of good, and he must find his way back," says Charles Fillmore. He makes this statement in his booklet *Directions for Beginners*, and he also shows you how to find the way. If you really want to set your feet upon the path that leads to the kingdom, send for *Directions for Beginners* and let it help you to get your bearings. Its message is simple and direct.

Wee Wisdom Celebrates

In August *Wee Wisdom* rounds out its forty-fourth year. Since it first appeared in 1894 it has been going to boys and girls, more and more of them each year, teaching them right principles and high ideals through the medium of fascinating, character-building stories. Now it is read and enjoyed by children in all parts of the world.

Last year a forward step was taken by the publication of *Wee Wisdom* in Braille (Grade 1½), so that blind boys and girls could also enjoy it and be benefited by it. Already it is going to hundreds of these children; and no charge is made for the Braille copies.

The growth of *Wee Wisdom* has been largely due to the interest and loyalty of our friends in introducing the magazine to others, for which we are very grateful. Would you like to help celebrate

Wee Wisdom's birthday by sending a subscription to some little friend who is not getting it? It will come to him twelve months for only $1.

A Stray Copy

Sometimes Truth may reach one in a seemingly accidental way. For instance, a letter from a friend in Pennsylvania brings this story: "I have often marveled how much Unity's teachings have meant to me. One day during the fall of 1936 I was coming home from town by streetcar.

The newsboy did not board the car as usual and as a little Unity magazine lay in the seat I picked it up. It interested me and I took it home. A month or so later I subscribed for Weekly Unity. I wish I knew who left his copy of the magazine in the car so that I could thank him. May God richly bless the folks who are trying to spread Truth."

A stray copy of *Weekly Unity* brought the light of Truth to this person. Make sure that some friend of yours is introduced to Truth by sending him a year's subscription for one of the Unity periodicals. They are all priced alike—$1 a year.

Inspiration for Workers

Office workers at Unity headquarters attend a half-hour inspirational meeting ev-

ery morning at 10 o'clock. Often the program consists of a chapter from Lowell Fillmore's new book, *New Ways to Solve Old Problems,* because the workers have found in it new vigor for their jobs and increased zest in all their activities.

The same valuable material is yours too at small cost. Send for *New Ways to Solve Old Problems,* and keep it always at hand on your library table. It is one of Unity's standard dollar-series books.

The Silence Habit

Going into the silence today will not suffice for tomorrow or the next day. It is necessary to form the habit of going into the silence every day if you would stabilize your life and build it upon a dependable foundation. *The Silence,* a booklet by E. V. Ingraham, explains the value of the silence and gives eight steps that lead to its successful practice.

Book by Popular Teacher

Richard Lynch, because of his wide experience and years of helping others use Truth successfully in their lives, is a

teacher much in demand at the Unity Training School this summer.

But you do not have to come all the way to Kansas City and attend the Training School in order to benefit from Richard Lynch's experience. He has condensed much of it in the chapters of his book *Usable Truth*. Each page brims with ideas that have stood the acid test of actual use. Here are tested methods for making Truth a moving, blessing power in your affairs.

The Powers of Man

Because most of us do not begin to express all our potential capacity, either physical or spiritual, you will be interested in *The Twelve Powers of Man,* by Charles Fillmore, and its companion book *Christ Enthroned in Man,* by Cora Fillmore. These two books were written especially to help you discover the wisdom, intelligence, strength, and other powers inherent within you. They explain how to use these powers as well as the mighty force from which all power springs.

Magazines for the Blind

Before the spring of 1935 there was no metaphysical magazine for the blind. Unity School, seeing the real need of such a publication, then brought out *Unity Daily Word* in Braille (Grade 1½), and now hundreds of blind men and women are blessed and helped by its daily lessons.

Since *Unity Daily Word* was so enthusiastically received, Unity decided to go a step further and make *Wee Wisdom* available to blind boys and girls. So in September of last year *Wee Wisdom* was published in Braille (Grade 1½).

Unity makes no charge for these Braille editions, though they are costly. The expense is met by love offerings from friends who wish to help. If you have a blind adult friend who would like to read *Unity Daily Word* or know any blind child who would enjoy *Wee Wisdom,* you may send us his name and address and we will enter his subscription free of charge. Please make sure that he reads Braille (Grade 1½).

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners ..... *Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	*New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	Working with God ..... flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
On Healing	Christian Healing ..... flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	*You and Your Child ..... flexible $2; cloth	1.00
Inspirational	*As You Tithe so You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	*Sunlit Way, The ..... flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New ..... cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	*Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Joy Cometh	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Two Steps toward Prosperity

"According to your faith be it done unto you," said Jesus, and this is the starting point in making your demonstration of prosperity. Do you feel that you need more faith? If you will begin to use what you have, it will grow and increase.

Faith to receive and faith to give are the two chief steps in building a prosperity consciousness, and the Prosperity Bank plan drills you in both. Its slogan is "A prayer and a coin each day" —the prayer to enrich your own consciousness and the coin to be saved for the purpose of sharing Unity literature with others. Send for a Bank and put its underlying principles to work in your affairs. Silent Unity will work with you, giving you a daily prosperity blessing.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for *Unity* for each of three friends. I will use the Bank seven weeks and save $3 to pay for my order.

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

Friend's name .....
Street .....
City and State .....

My name .....
Street .....
City and State .....

U-8-38

Unity's New Book by Dana Gatlin

GOD IS THE ANSWER

brings you in one volume more than a dozen of the best articles that Miss Gatlin has written for *Unity* and *Weekly Unity*. Among them you will find such favorites as

Out of the Rut
I Have No Fear
Nothing but Good
Buried Talents
One Thing I Do

Miss Gatlin, a nationally known author and deep student of Truth, through her writings in the Unity periodicals has helped many persons to gain a new outlook on life. Requests that her articles be brought out in book form resulted in the publication of *God Is the Answer*.

Ready about September 1

The publication date has been set at September 1. Send your order now so that we may reserve your copy. You can obtain it in cloth for $1; in lovely black flexible binding for $2.

UNITY SCHOOL OF CHRISTIANITY - KANSAS CITY, MO.

We Are Not Civilized

BY HARVEY E. PATTEN

We are not civilized
While we still tolerate
Men who use their mind
To further strife and hate
And delay the work of those
Who know the hand of might
Will never lead the world
To planes of spiritual light.

We are not civilized
Before we find in living
The humbleness of Christ
And His gentle way in giving
Understanding, faith, and love,
Which are God's golden keys
That open doors to peace
And win life's victories.

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING